A. L.

THE *Heart of N. England* rent at the BLASPHEMIES OF THE PRESENT *GENERATION.*

Or

A brief Tractate concerning the Doctrine of the Quakers, Demonstrating the destructive nature thereof, to Religion, the Churches, and the State, with consideration of the Remedy against it. Occasional Satisfaction to Objections, and Confirmation of the contrary Trueth.

By *JOHN NORTON*, Teacher of the Church of Christ at *Boston*.
Who was appointed thereunto by the Order of the GENERAL COURT.

I know thy works, and thy labour, and patience, and how thou canst not bear them which are evill; and thou hast tryed them which say they are Apostles, and are not, and hast found them lyars Rev: 2. 2.

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CHAP: 1.

The Original of the Doctrine of the Quakers. With some of their principal Heterodoxies. A brief Demonstration of three distinct Persons, in the Divine Essence. Satisfaction to some Objections. And a Vindication of some Scriptures.

WHen that grand-Heretick *Swenck feild*, who in eighteen yeares had published fifty scripts, (such as they were) sometime troubled *Luther*. with his papers, which he sent unto him for an answer: his returne was quick, saying to the messenger, the Deuil was the author of them: the Lord rebuke thee O Satan! *Quod-vult-deus* whilest he desired *Augustine* to publish a tract of al the heresies which infested the church in those dayes, discerned the undertaking to be too immense & great: this *Calvin* also perceiving being about to write against the Libertines, presently determined (omitting the rest of their wild & endlesse heterodoxies) to addresse himselfe unto the enumeration, & refutation, of some of their principall, & portentous tenets. *Luthers* answer may seeme too short: *Augustines* taske is acknowledged too long, *Calvins* example in this briefe treatise I shall in part (God assisting) endeavour to follow.

The recalling of the beginning of the *Father of lyes*, may soon lead us to the Original of Errour: but the full discovery of its progresse & encrease, is not to be expected, untill that day, *which shall bring to light, all the workes of darkness*. He that desires no inconsiderable to informe himselfe, concerning the attempts of the old Serpent, upon this designe, from the beginning of time, untill the times of Christ, may consult antiquity not unprofitably, for that end. In the very Apostles times wee read of *Deceivers*, who pretended to higher attainments, to be *stars of light*, & that of the first magnitude, but were indeed *Raging waves of the sea foaming out their*

Dupeus de Hæresibus ante Christ.

Jude 13.

owne ſhame, wandring ſtars, to whom is reſerved the blackneſs of darkneſs for ever.

That the doctrine of the *Enthuſiaſts in Germany*, & *Libertines*, in the low-countryes, was a dead ſea of heterodoxy, conſiſting in a great degree of the pernicious waters of old hereſyes, till then out of mind for many hundred yeares, and that the doctrine of the Quakers (as to the ſubſtance of it) is but the opening of that vaſt and horrid ſinke: (ſuch as makes the land to ſtink in the noſtrils both of God and man, more then the Frogs that ſometime annoyed Egypt) But the ſame doctrine of the *Enthuſiaſts* & *Libertines*, of the laſt Century, though in a ſecond edition, is thus manifeſted.

The great doctrine of
- The Trinitie.
- Chriſt.
- The Scripture.
- Goſpel
  - Ordinances.
  - Miniſtry.
  - Order.
- The Chriſtian Magiſtrate, & Civil Order.

Are the Objects, that the three following ſtages of heterodoxie, finally engaged & engage againſt, and that ſo, as the ſecond *viz*: *Enthuſiaſts*, & *Libertines*, were indeed not only actors & Preachers of what was prepared, but alſo in ſome conſiderable degree, Collectors out of the ſcatterings of their Predeceſsors, to compleat their body of falſe doctrine: but the laſt, viz: the Quakers, are more deluded by their maſters in wickedneſs: whither Satan, or any Jeſuitical, or other malignant & ſerpentine agents, who making uſe of the *myſtery of iniquity*, thus farr perfected to their hand, notably abuſe their ignorant, and ſelfe conceited proſelytes: whileſt under the pretence of new light, they communicate both ſtale and exploded hereſies & error, to be diſſeminated by them the ſecond time.

Certain old heterodoxies, concerning the forementioned heads of Religion from whēce or the like the *Enthuſiaſts*, & *Libertines* might ariſe

Praxeas, who lived in the year two hundred, taught that there was but one perſon, only in divers reſpects, called the Father, the Son and the Holy Ghoſt. After ariſeth *Sabellius* under *Valerian*, affirming that in the Divine Eſſence, there were three names, but denyed that there were three diſtinct ſubſiſtences, or perſons.

Concerning *Chriſt*: the enmity of the *father of lyes* hath no where more ſhown it ſelfe then in his malignant contrivances con-

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cerning the person & office of *Christ*. *The Cnosticks denyed Iesus* to be the *Christ*: *Cerinthus* denyeth the Divinity, *Nestorius* affirmeth two persons. *Eutiches* denyeth the two Natures *Marcion* affirmeth his passion to be imaginary, not reall. *Ignatius* mentions incredulous men, who were ashamed of the trueth of the Incarnation. some pretended themselves to be *Christ*.

Concerning the scriptures, considered as the rule of life. the *Messalian Enthusiasts* expected divine raptures without the word, they waited for the operation of a certain Damon, or a spirit: and this operation, which indeed was the operation of the Devil) they esteemed to be the presence of the *Holy Ghost*, & called their fantasies prophecyes. *Athanasius* in one of his sermons concerning heresies, writes against such, who in those times held that the words of the scripture were to be taken simply, without consideration had unto what they signifyed.

Concerning Gospel Ordinances, Ministry, & Order: the *authors* to the *Hebrews*, *Jude*, *and John*, make mention of Apostates there from such who in their dayes forsook the Church assemblies, separated themselues, & went out from the fellowship of the Saints. Heb. 10. 25. Iude. 19. 1. Iohn. 2. 19.

Jude also informeth us of such who despised Dominion, spake evill of dignitie, and perished in the gainsaying of *Core*: which consisted in murmuring, & rebelling against *Moses and Aaron*.

The Gnosticks represented themselves perfect, against whom, *John* is conceived to write. 1. Epistle 1. 8. The old *Catharoi* called *puritans* affirmed also that they were perfect, & without sin.

The tenets of the Enthusiasts, & Libertines, concerning the same heads of Religion. The Enthusiasts began about 1521. *The Libertines in Calvin's time, both Sects vexed the Church and State many yeares.*

Concerning the *Trinitie*, they acknowledged three: but they denyed the Father, Son, & Holy-Ghost to be three distinct Persons. Sleidan comm. lib. 5 et 10.

Concerning Christ: they said Christ incarnate was nothing but a godly man, or a believer made of a body, and an opinion. they made euery saint equal with God, according to the imagination of the *Libertines* each one of them was Christ. hence *Quintinus* as offended with those who asked him how he did, was wont to answer: how do I? can Christ do amiss? Lu. Osiand. Cent. 16. lib. 2. cap. 33. Calvin adversus libertinos. Guy de Bres

Concerning the Scripture considered as the Rule of life: *Swenc-*

Mr Rutherford's Surv: with the Authors by him Cited in the Margent part 1. ch. p. 3.

ſeild ſaith they make an idol of the word. who eſteem it as *the Power of God through faith unto ſalvation: i. e.* who eſteem it as the meanes whereby the ſpirit worketh grace in the heart of the hearer. he goeth through *Sweden, Norinberg, Vlms, Tubingia*, in private houſes accuſing the paſtors, that no man was the better for their preaching: extolling the ſpirit that doth all, underſtand without the word; as the meanes *The Libertines*, denyed all preaching by *Officers, Sacraments, Church-aſſemblies, ſinging of Pſalmes*, they accounted the ſcripture as a dead letter, & neglected it, pretending to follow the ſpirit: yet, they uſed it in ſpeaking and writing becauſe (through the peoples good opinion thereof) they found it a fit meanes, to inſinuate themſelves, with their diabolicall opinions, into their heart. they rejected the ſcripture and pretended the ſpirit for their rule.

Concerning the *Magiſtrates*; *Muncer* deſameth, & detracts from the *miniſters of the Goſpel*, afterwards falls with like violonce upon the Magiſtrate, hoping by making void theſe two orders, they ſhould prevaile upon the flock. he teacheth parity, rejection of dignities. Thoſe in *Germany* held that none with good conſcience could exerciſe the power of a magiſtrate, that is, none but ſuch who were of their mind: witneſs both their doctrine, & practice, in *Munſter* and elſe where. they held alſo *that it was lawfull for the people to depoſe their Magiſtrates being unbelievers*, and they counted all unbelievers who were not of their mind.

They pretended an immediate miſſion, & to act from the ſpirit, and by vertue of an immediate command, above the triall of the ſcripture. *Muncer* ſaid that by his divine revelations, he muſt Judge of the Bible.

They carryed it in the beginning very faire before all men, for they had alwayes in their mouths the faith and fear of God, the mortification of the fleſh, & mention of the croſs. They affected a grave countenance & poſture, wore plain apparell, uſed few words, *cryed in the ſtreets repent, repent*. they were reſerved as to the diſcovery of their myſteryes, untill they were hopefully aſſured of their follower, they ſtudyed to ſpeak equivocally, ſo as their words might carry divers ſences. they lifted up themſelves above others, & gloryed to be called *ſpiritualls*, men of the ſpirit. The fourth order of the *Libertines* (for they had many orders) was of the holy and ſinleſſe ones.

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The tenets of the Quakers concerning the same heads of Religion.

Concerning the Trinity; they acknowledg that there is one God and three, viz; the Father, Son, and Holy-Ghost; *but they deny that these three, are distinct Persons.*

Concerning Christ: *they deny Christ to be God & man in one Person, they deny Christ to be a distinct Person from the Person of the Father, they deny Christ to be a distinct Person from any of his members*, they acknowledge such a Christ as unchrists Christ, when they say Christ manifest in the flesh, they meane not according to the sense of the scripture, but fallaciously.

The tenents here mentioned, appear from publisht papers, with the names of the Authors affixed, or by word of mouth.

Concerning the Scripture, considered as the Rule of life: *They deny the scripture or written word to be the Rule of life, & make the light within them, & the spirit without the scripture, to be their guide*; They account Church-instituted-worship, & waiting upon God for the efficacious presence and co-operation of the Spirit of grace in the ministery of the word and Sacraments for conversion & edification to be idolatry. And the political Order of Church-Officers and members, they affirme to be an Image.

Concerning the *Magistrate: they own none as lawfull Magistrates, who are not of their way.* Their non-acknowledgement of the Magistrate as now established in all Christian states, is more then manifest.

They pretend unto an Immediate call, & to act from the spirit *and an infallible light within them above the triall of the scripture, they will not acknowledge that they sin, but profess perfection of degrees in this life*, and publish smart & sarcasticall invectives against ministers who teach the Contrary.

How farre the deportment of the Quakers, answereth to the outward guise and gest of the sectaryes in Germany, & the low-countreyes prementioned, he that seeth the one; & heareth of the other, may easily Judge. The premises shew the Quakers to be rather imitators of the *Enthusiasts & Libertines*, then Innovators.

That the persons thus opinionated are called Quakers; is not from their tenets, but from the gesture where with they are acted, at or about the time of the reception of their revelations: or, when else, in reference to credit their doctrines. This very gesture as circumstanced, renders their way in no small degree suspitious: it being the ancient and known manner of Satan,

when he inspired his *Enthusiasts*, to afflict the bodyes of his instruments with paines & those often in their bowells, and to agitate them with *Antick and uncouth motions*, & in particular with this of *quaking & trembling*: thereby to amuse ignorant spectators with a superstitious astonishment, and so to dispose them to the expectation of some strange discovery preter-humane in pretence *divine* but indeed *diabolicall*. *Seneca* presenteth the *Sybil i. e.* Satans propheteſs at the act of receiving her *Oracles*, from the revelation of the Devil; *pale-faced with eyes wrung, in an unwonted and fearfull manner, as also quaking & trembling.*

Seneca in Agamem.

Silet repente Phœbus, & pallor genas
Creberq; totum possidet Corpus tremor.

Horat. lib. 1. Ode. 16. Non adytis quicit &c:

At *Pythia* a place in *Phocis*, *Apollo* that is the Devil, is reported by the Poet, to cause his Priest to quake. *Gregory of Nice* speaking of this subject, beside the hair hanging down about their eares loose, & eyes averse, maketh mention of foaming at the mouth and much like hereunto is what we read in *Chrysostome*, of a woman inspired (understand by Satan) panting and having her head *Contort* that is wryed in so strange a manner, as was affrighting to behold. Many instances of this nature, might be produced, but I shall only further mind the Reader of the custome of the *Powis* or Indian *Wizards*, in this wilderness; whose bodies at the time of their *diabolicall* practises, are at this day vexed and agitated in a strange unwonted & dreadfull manner. This verifieth that old proverb, that Satan is Gods ape. yet the examples of *Isaiah* going *naked & barefoot, i. e.* in a bare habit like a poore slave or bond man that is carryed into captivity *Chap: 20. 2.* Of *Ezekiel, smiting his hand, and stamping with his foot.* Ezek. 6. 11. Of *Daniel's great quaking*, which fell upon him at the sight of that *vision* Dan: 10.7. with the like, do not justifie this gesture. Their causes were divine, circumstanced to edification, and extraordinary not customary to the *Prophets* themselves.

Concerning three distinct Persons in the divine Essence.

Who being the brightness of his glory, and the express Image of his Person. Heb: 1.3. The first manner of existence in the Divine Being, is here called *Hypostasis*, which imports a distinct subsistence.

If the Father *viz* the *Correlate* be a distinct subsistence, there is the same reason of the Son, *viz* the *Relate*. If the Father be a distinct subsistence, the Son is a distinct subsistence. If the Son

be

a distinct subsistence, the Father is a distinct subsistence, the Son is as distinct from the Father, as the Father is from the Son, that which the Greek calls *hypostasis*, the latine calleth *persona*, from which last is our English word person. Augus. de trinit. lib. 7 c. 4.

Christ speaking of the Father Iohn. 5.32. calleth him *another*: *there is another that beareth witness of mee.* likewise speaking of the Holy-Ghost he calleth him *another* Iohn.14.16. *I will pray the Father & he shall give you another Comforter*. this predicate *another* is unintelligible of the *Essence*, for so the Father Son & Holy-Ghost are one. Iohn.10.30. 1 Iohn.5.7; therfore it must proceed concerning the *Subsistence*; what is more manifest then that another: *Subsistence*, and another subsistence, speake distinct subsistences.

The distinction of the *persons*, *or Subsistences*, is manifest from the relative properties of *begetting*, being *begotten, and proceeding*, Psal. 2.7. Iohn.15.27. *Begetting*, is distinct from being *begotten*, being *begotten* from *begetting*, both from *proceeding*.

A personal act is God necessarily, relatively and in an Incommunicable manner, acting within or upon himselfe. Now these acts of the Persons one upon another argue the *distinctnes* of the subsistences, viz: *to beget, being begotten, & proceeding*, God in the first maner of subsistence is considered as acting upon himselfe in a way of *understanding*: in the second manner of Subsistence as reflecting upon himself *understood*; in the third manner of subsistence as *willing of & delighting in himselfe*. Hence the Spirit is called the hand of the Trinity, proceeding from the two other persons, as the *Love* of them both: which selfe-sufficient, and infinitely blessed Communion of God, in and with himself, before there was either mountain or hill, while as yet he had not made the earth: wee read of Prov.8.30. *Then was I by him, as one brought up with him & I was dayly his delight, rejoycing alwayes before him.* Augusst. de trinit. lib. 5. c. 11 & lib. 6. c. 5.

The distinction of the Persons further appeares, from the *order*, of their operations upon the creature; held forth in their mission, or sending. the second Person is sent from the Father Iohn.8.42. *Iesus said unto them, if God were your father, yee would love mee, for I proceeded forth & came from God: neither came I of my selfe, but he sent mee.* The Holy-Ghost is sent from the Father & the Son: *whom the Father will send Iohn.14 26. whom I will send Iohn.15.26.* Sending imports two things, First an eternall relative property of the Divine Essence, the order & original whereof is not of it self.

Secondly, a designation of the Person distinguished by this relative property unto some work concerning the creature to be performed in time. Now evident it is that he which sendeth and he which is sent are distinct. That the Father sending & the Son sent by the Father: the Father and Son sending the Spirit, and the Spirit sent by the Father & Son are distinct subsistences and not the same.

Concerning satisfaction to some Objections.

Object: 1. The Church was without the Scripture, or written Word, for the space of 2454 yeares, untill *Moses*: during which space, the Doctrine of Life was communicated *VOCALLY*; by the *Patriarches*: Therefore there is no need of the Scripture, or written Word.

Answ. There are many Reasons obvious, why the Tradition of the Rule of life by word of mouth, might better suit the state of the Church, in the time of the longevity of the *Patriarchs*, then now: as also, why God saw not good, to continue unto after ages, such and so frequent extraordinary manifestations of himself, as wee read of in those elder times. Why God dispensed the Rule of life then by word of mouth, & not by writing: a principal reason thereof was his good pleasure: The same good pleasure may stand for a principal reason, why he dispenseth the Rule of life now by the word written, and not by vocall tradition. *Even so Father, because it pleaseth thee.* Distinguish between necessity absolute, & necessity according to Divine constitution. God according to his absolute power, can communicate the rule of life by what means he pleaseth: therefore the scripture is not necessary absolutely. But Gods will being to communicate the Rule of life by his written word hence the scripture is necessary by necessity of divine constitution, or appointment. Whilest *Israel* was in the wilderness God gave them *Manna*, bread from heaven in an extraordinary manner: After their coming into *Canaan*, he changeth his dispensation, and giveth them bread in the ordinary way of agriculture or tillage. He could still have supplyed them in an extraordinary way, but he would not. The *Manna* ceased. Josh. 5. 12

Not the letter without the mind of the Author, nor the Spirit without the letter, but the Scripture, *i.e.* the word-written as including the sense of the author is the Rule of life. Distinguish between *Moral-obliging-power*, and *Enabling-Physical-power*.

Moral Obliging

All

All the *ſtrengthning-Phyſical-power*, whereby we are enabled to obey the Rule, is from the Spirit, but the *Moral-obliging-power* is from the Scripture it ſelf or Cōmand as denoting the will of God ſignifyed thereby. Surely they are under a Rule, who have not the Spirit. Since the Canon of the Scripture is cloſed, ſo farr is the Spirit from being a Rule of life that to us it is not the Spirit, but as it moves agreeably to the written word: Hereby we are taught to diſcerne between the Spirit of trueth and the Spirit of error.

Object. 2. The words of the Scripture are to be taken ſimply, without interpretation or conſideration, of what is ſignifyed by them.

Anſw. This Objection expoſeth Scripture to the imputation of *nonſence*: which cannot be without at leaſt the reflexion of blaſphemy interpretative, upon the author. It was wont to be ſaid *Scripture lyeth not in the Sound, but in the Sence.* They are not the inkie characters; without the mind of the author, that can conſtitute Scripture. But taking the mind of the objection more favourably, as proceeding only againſt any other ſenſe, or interpretation to be given of Scripture, then according to the ſound of the words in a proper or (according to ſome) in a literall ſence. yet it unſcriptures a conſiderable part of the Scripture unto us, & becommeth a fruithfull womb of confuſion, error, and abſurdity, ſhould it ſtand in force. The example, thoſe words [*that they may be one as wee are one. John.* 17.22.] give an uncertain ſound. Nay the Papiſts *Tranſſubſtantiation, & Origen's, caſtration* are hence warrantable. Diſtinguiſh between *no interpretation, miſ-interpretation, & ſound interpretation. Non-ſenſe, a falſe ſenſe, and the true ſenſe.* The two former are wiles of the enemy, the laſt is the gift of the Spirit of trueth, and a great part of the work of the Miniſtry. *So they read in the book of the Law of God, diſtinctly: and gave the ſenſe, & cauſed them to underſtand the reading.* Nehem. 8.8. He expounded unto them in all the Scriptures, the things concerning himſelf Luke 24.27. *Philip ſaid, underſtandeſt thou what thou readeſt; and he ſaid, how can I, except ſome man ſhould guide me?* Act. 8.30,31

Object. 3. *Nothing is to be acknowledged Scripture-trueth, but what is contained therein in expreſs termes.*

Anſw. *A Scripture conſequence; is a Trueth evidently & neceſſarily ariſing out of a propoſition, held forth therein in expreſs termes*; So that: if the doctrine conteined in the propoſition held forth in expreſs termes be true, then is the doctrine conteined therein by

conſequence, alſo true. Thoſe trueths are Scripture-trueths, which are conteined or held forth in the Scriptures: though not in expreſs termes, yet by juſt & evident conſequence. *Exod.* 3.6 *I am the God of Abraham, and the God of Iſaak, & the God of Jacob.* Hence *Mat:* 22. 29,30. *Chriſt proves the Reſurrection by conſequence* the ſumm whereof is, as if he had ſaid, that which God ſpake to Moſes in the Buſh, inferreth the whole perſons of *Abraham Iſaak* and *Jacob*, to be in everlaſting covenant with him, and that they ſhall be bleſſed: therefore there ſhall be a Reſurrection. For how can the body be glorified, except it riſe again? and ſo farr were the hearers from objecting againſt this kind of argumentation as that they highly approved of it. One of the *Scribes*, having heard their reaſoning, perceived that he had anſwered them well. *Mark* 12.28. *Then certain of the Scribes, anſwering ſaid, Maſter thou haſt anſwered well.* Luke 20. 39. *The multitude were aſtoniſhed at his doctrine.* Mat: 22.42. *And no man was able to anſwer him, neither durſt any man (from that time forth) aske him any more queſtions verſe* 46. Out of Pſalm 16. 10. *Peter proves the Reſurrection of Chriſt.* Act.2.31. *He* that is, *the Patriark David ſeeing this before ſpake of the Reſerrection of Chriſt, that his ſoul was not loſt in hell, neither his fleſh did ſee corruption.* Yet the Pſalmiſt in theſe words ſpeakes not of the Reſurrection in expreſs termes, but onely by conſequence, the queſtion is; whether the believing Galatians, which were formerly heathens, were juſtifyed by faith? Paul out of thoſe words *Gen.* 22. 18. *And in thy ſeed, ſhall all the nations of the earth be bleſſed*; proveth the affirmative by conſequence. *Gal.*3 8,9: The queſtion is: whether believing *Abraham* hath matter of glorying before God? The *Apoſtle* from Gen: 15.6. *concludeth the negative by conſequence. Rom:* 4.2,3. Queſtion: whether *Chriſt* did well, or blaſphemed, in ſaying that he was God? *Chriſt* from *Pſal.* 71.6. juſtifieth his act by a Scripture conſequence. *Joh* 10. 35,36. His argument proceeds from the leſs to the greater.

Queſtion: whether *Circumciſion* is neceſſary unto the believing Gentiles? The *Apoſtle* concludeth the negative by conſequence. *Acts* 15.8,9. *God bare them witneſs, giving them the Holy-Ghoſt, even as he did unto us, and put no difference between them & us, purifying their hearts by faith.* Therefore &c: Many more inſtances are producible, if need were. So many citations as there are in the New Teſtament, of teſtimonies in the old Teſtament not extant there

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in expreſs termes, are ſo many prooſes of the Scripture-conſequences. *Scripture trueths by conſequence are called Scripture: yee do erre not knowing the Scripture. Mat.*22.29. *for what ſaith the Scripture;* Rom. 4.3. *and the Scripture foreſeeing* Gala. 3.8. what Peter deduceth from *Davids* words by conſequence that he affirmeth *David* to have ſaid. *Acts.*2.31. what *Paul* deduceth out of *Moſes* by juſt conſequence, that he affirmeth *Moſes* to have ſaid *Rom.* 10.5.10.

That propoſition; *the Scripture is a perfect Rule of life.* is underſtood as including *Scripture-conſequences*? otherwiſe, it were not a trueth. The greateſt part of Scripture-trueth is revealed in Scripture-conſequences. Yea many fundamentall trueths are not held forth in expreſs termes, but by manifeſt conſequence.

If there be no truth contained in the Scripture, but what is held forth therein in expreſs termes: then the individuall perſons of *Thomas & Mary*, &c, are therein neither Cõmanded Obedience, nor forbidden diſobedience. For we no where read thou Thomas or Mary, ſuch an one by name, do this, or not that. This trueth concerning Scripture-conſequences is the more to be attended, becauſe of the time, wherein many after the example of *Arrius* of old, and the *Libertines, & Gunter* with ſome other Jeſuites of late, when they are not able to anſwer unto Scripture-arguments; rather then to yeild unto the trueth, chuſe to fly to this miſerable ſubterfuge of hereticks namely that the trueth defended againſt them is not contained in Scripture, becauſe it is not there in expreſs termes.

Concerning the Vindication of ſome Scriptures.

*Iohn.*1.9. *That was the true light, which lighteneth every man, that commeth into the world.* Hence they affirme *that in every man* Collectively, *i.e.* in all men, not one excepted; *there is a light,* which being followed is an infallible guide: & that this *light within us, & not the Scripture, or written word, is the Rule of life.*

In anſwer hereunto, two things are to be cleared, Firſt, that the ſence of the text pretended: is notorioully falſe. Secondly what is the ſence of the place.

Were the ſence pretended ſound, then *righteouſnes ſhould be by the law, not with ſtanding ſin; contrary to. Rom.*8.3. For the light which is in every man that is born into the world, is not *Goſpel-light.* The Goſpel being the ſecret of God, a myſtery unknowa

known to *Angels*, & *Adam* himself in the time of innocency.

The naturall man receiveth not the things of the Spirit of God 1 *Cor:* 2. 14. Natural is to be construed in opposition to spiritual: and denoteth a man, as following the dictate of reason only, or the light of nature, whence it is manifest, that the *light of nature*, as such: and *the light of the spirit*, are contra-distinct; the one to the other. The light of nature, remaining in *Adams* posterity, since the lapse: is so little, as that it is not to be mentioned the same day, with what was in *Adam*, before the fall. The light of nature, consists in common principles imprinted upon the reasonable soul, by nature: inclining man, to assent unto some naturall, and manifest trueths upon the representation of them; without waiting for any proofe; that is, as it were by instinct, without argument. Viz: *that it is impossible for the same thing, at once, for to be, & not to be: that the whole, is greater then the part. That a man is bound, not to do to others, what he would not have done unto himself.*

As also in certain *Notions:* that *there is a God, that God is to be worshipped*, that *Parents are to be honoured*, that *there is difference to be made between that which is good, and that which is bad. That we ought not to ly, steale &c:* In reference whereunto, men are said to have a natural *Conscience bearing witnes unto their actions, and their thoughts to be accusing or excusing. Rom.* 2. 14, 15. The use is, First, to be a help whence they *might seek after God. Acts* 17.27. by meanes hereof some have arrived at the discovery that *there is but one God*, that he is an act, void of all passive quality, yea hereby they ascend so farr: as to discover some of his attributes, viz *his Eternity, Omnipotency, & being the Creator.* For thus much may be known of God to them. *Rom.* 1. 19, 20.

2. *To leave them inexcusable:* in that they walk not answerable to the light of nature. *Rom:* 1.20. 3. *For the preservation of humane society.* Their principles speculative, rise higher then their priniples practicall. Yet their Principles practical, concerning deportment towards God, are more obscure, then those which relate to their behaviour towards man.

Eadem natura rationis hominem conciliat homini & ad orationis, et ad vitæ societatem. Cicero lib 1 de Officijs. August. Epist 105.

their knowledg, as to that which is saving, is but folly. *Where is the Scribe, where is the disputer, hath not* God *made foolish the wisedome of this world?* 1. *Cor:* 2.20. Hence the times of Gentilism, are called *times of ignorance*, Acts 17.30. *Of wrath*, Rom: 1. 18. *Without* God, *& without hope*, Eph. 2.12. *The Lord looked down from*

from heaven upon the Children of men to see if there were any that did understand & seek God. There is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are altogether become unprofitable, there is none that doth good, no not one. *Psal.*14.2.3.*&* 53.2.4. *Rom.*3.9.10 Moreover this little light that there is, is much miscarried, whilest it is managed by the reigning influence of the power of darkness the Judgement is corrupt as well as the will, whose corruption perverts the exercise of the faculty of reason. *They became vaine in their reasonings.* *Rom.*1.21. To conclude: the light of nature notwithstanding, the irregenerate man is darkness.

Star-light, cannot make it, otherwise then night. The light of nature since the fall, compared with the light of the image of God, before the fall, hath not the proportion of Star-light, to the bright Sun-light at noon-day. This indeed is but darkness. But, if compared with the light of the Gospell, it is worse then gross darkness. *See were darkness* Eph.5.8. *Alienated from the life of* God *through the ignorance that is in them* Ephe.4.18. *Behold all ye that kindle a fire, that compass your selves about with sparkes: walk in the light of your fire, and in the sparkes that ye have kindled, this shall ye have of mine hand, ye shall ly down in sorrow* Isaiah.50.11.

------ *Quantâ sub nocte, jacebat*
nostra dies? ------

Concerning the sense of the place: distinguish 1. Of *the light*, where by we are enlightned. 2. Of the *light enlightning*. 3. Of *every man*.

Concerning the *light*, whereby wee are *inlightened: it is either the light of nature & of right reason*: or, the *light of saving grace*. *The light inlightening:* is either the *WORD*, ie. *The Sonn considered onely as the second person, not incarnate: or Christ*, ie. *the sonn considered as incarnate*. This phrase [*Every man*] is taken *collectively*? for all men that come into the world, absolutely, none excepted. Or *distributively*, for all men so qualified, of all sorts.

Calvin, Beza, Piscator, and others, understand these words [*every man*] collectively, by the light wherewith we are enlightened, *The light of Reason*, and look at this light of reason, as an effect proceeding from the WORD; *i.e.* the *Sonn*, considered as the Second Person. But as concerning man, endued only with the light remaining in him since the fall: they conclude him to be darkness and unable to comprehend the light, so; as to improve it to sal-

vation. They are ſo farr from affirming this light, to be the *light of life*, as they are from denying *Chriſt* to be the *light of life*.

Others, underſtand [*Every man*] *diſtributively*, by the light wherewith we are *enlightened*, the light of ſaving grace, or Regeneration: and look at this light of Saving grace, as an effect proceeding from *Christ*, i.e. *the Son incarnate*. That phraſe [*every man*] is illuſtirated by *Pſal:* 145.14. *The Lord upholdeth all that fall: and raiſeth up all that be bowed down*. The meaning is not, that *ALL* that fall, are upholden by the Lord: but, that ALL amongſt thoſe which fall, who are upholden: are upholden by the Lord.

It is an uſual ſpeech, to attribute all thoſe deeds unto God, which none can do, but God. Both interpretations have many authors and are analogous unto Scriptures, which of them is genuine, is left free to the judgment of the Reader.

Jer: 31.34. Heb: 8.11. *And they ſhall teach no more, every man his neighbour, and every man his brother, ſaying know the Lord: for they ſhall all know mee, from the leaſt of them, unto the greateſt of them, ſaith the Lord* Hence it is inferred, that there is no need of the miniſtry of man, under the times of the Goſpel.

Anſw. It is true, that the times here ſpoken of, are the times *after thoſe dayes Jer:* 3.33. *Heb:* 8.11. *viz:* the times, after the dayes of the *Moſaical adminiſtration*, of the Covenant of Grace: which expired fully, at the Paſſion of Chriſt, ſo, that the times here ſpoken of, are the times of the Goſpel-diſpenſation of the Covenant of Grace: beginning at the abrogation of the *Moſaical-diſpenſation*, and continuing, untill time ſhall be no more.

But what more diſconſonant from, or what more contradictory to Scripture, then to teach, that throughout all the time of the Goſpel-diſpenſation, there is no need of the miniſtry of man? wee appeal to the examples of the *Apoſtles, Evangeliſts, Ordinary Office-labourers* in the word & doctrine, and Goſpel-Churches recorded in ſacred writt; as alſo to the inſtitution of the Goſpel-miniſtry, by *Paſtors and Teachers*, for the calling of the Elect amongſt all Nations, *for the perfecting of the ſaints, untill we come unto a perfect man*; i.e. untill the perfection, of the Myſtical body of Chriſt.

Jer: 31.31,---34. We have an illuſtrious compariſon, between the external Covenant of Grace, made with the National Iſrael, in the time of *Moſes*: and the internal Covenant of Grace, made with

with the elect *Israel*, in the time of the Gospel. As also, the second covenant (other respect of its preheminence omitted, not so nextly pertinent to the present discussion) preferred before the first, upon the account of the betterness of the discriminating promise: *They* i.e. the national Israel *brake the covenant although* God *was an husband unto them.* But as concerning the elect Israel under the better covenant *I will put my law in their inward parts and write it in their hearts, I will be their* God, *and they shall be my people, saith the LORD.* which is in effect the same with *Isay* 54. 13. *John* 6. 45. *And they shall be all taught of* GOD. i.e. They shall not be onely taught of man, as others in externall covenant onely are. These words [*They shall be all taught of GOD*] are not to be interpreted *exclusively so as to exclude the teaching of man:* but *extensively*, so *as to include the teaching also of God:* witness the cloud of Scripture-instances of all those under the Gospel-dispensation, who were taught of God: but how? by, not without the teaching of man. Further the promise undertakes for such a writing of the Law in their hearts, such a teaching of God, as that they shall not finally apostate from the Covenant: Jer: 32. 40. *But I will put my Fear in their hearts, that they shall not depart from me.*

The Subject spoken of, are such persons, which are actually the people of God, such in whose hearts the Law is written. *The knowledg of God*, is taken either for that knowledg of him, which is essential to effectual vocation; or for the knowledg of edification. Taking knowledg in the former notion, of *writing the Law in the heart* indelebly: this being a property of the Covenant of grace, the sense naturally flowes, *viz:* that after conversion once wrought, there shall be no need, to speak unto such, to know the Lord: namely with a knowledg essential to vocation, as if they were ignorant thereof, for this were in effect to deny, a characteristical privileg of the Covenant, and to affirm falling from grace. Regeneration is not iterable, they who are once converted, need not to be converted from the state of nature to the state of grace a second time. This seemeth to be the genuine sense of the place.

If we take knowledg in the latter notion, *viz:* for *the knowledg of edification*; then the interpretation proceeds comparatively, thus: comparing the *Gospel-Israel*, having the law written in their hearts, being also under a clearer dispensation, & under the promise of an efficacious, & copious influence of the Spirit: with the

National-Israel, finally impenitent under the Law, the teachers of the one, as to a great part of the labour of their ministry, in respect of the consolatory success thereof, especially in the glorious times; shall not look upon it as labour, compared with the fruitless labours of the other, so as the forementioned *Gospel-hearers*, in respect of the premises, might seem rather, comparatively to have been taught by some immediate irradiation, then by meanes of ordinary instruction. 1 John 2.27. *But the annointing which ye have received of him abideth in you: and you need not that any man teach you: but as the same annointing teacheth you of all things, and is holy.* Hence it is inferred, that believers have no need of being taught by man. *Answ.* The Objector mistakes the question. The Apostle speakes of heterodox doctrine taught by man. The objection proceeeds concerning teaching by man. The sense of the words alledged is, you believers, who through grace, are annointed with the indwelling, saving operatiõs & efficatious influence of the *Spirit*, which is *the only Teacher:* have so learned Christ, *i.e.* the Lords Christ, that you need not be troubled with, nor ought you to harken to, the doctrine of *Cerinthius*, *Ebion*, or the *Gnosticks*, who though they pretend themselves to be teachers of *Christ*, are indeed *Antichrists*, 1 *John* 2. 18. So teaching Christ, as that they *un-Christ Christ:* nor have you need of any other doctrine whatsoever from any other man, not agreeable unto the doctrine of the true *Christ* which, you who are annointed, have received.

2 Pet: 1. 19. *We have also a more sure word of Prophesy, where unto ye do well that ye take heed, as unto a light that shineth in a dark place, untill the day dawn, and the day-starr arise in your hearts.* Hence is inferred. that after the reception of the Spirit, or believing there is no more need to attend unto the Scripture.

Answ. This interpretation presupposeth three things, any where of failing, it cannot stand. 1. That we are to understand by a *sure word of Prophecie:* the *whole Scripture.* 2. By *the day dawning, and the day-starr arising:* the *Spirit of grace in Regeneration.* 3. By the particle *Untill:* the *limited instant of regeneration.* Before which, though we either do, or may, yet after which we are not to attend unto the Scripture.

Peter himself expounds the *word of prophecie* verse 19, of the *Scripture* of the old Testament *verse* 20, 21. Which Scripture-testimony compared with the *verbal testimony* of the Apostles con-

cern

cerning the *voyce heard in the holy mount*, in relation to the doctrine of Christ: he preferreth (*not as the most true, but,*) as the *most sure ground for Faith* of the two, and upon this account: because the verbal testimony of the Apostles, though Apostolical, was as yet but verbal, and not scriptural. So that should this text (upon a false supposition) be looked at as speaking of a believers non-attention unto Scripture, yet it proceeds not concerning the Scripture in general, but concerning the Scripture of the old testament only, not of the Canon of the new Testament.

The *day dawning*, and *the day-starr appearing:* denotes either the saving light of the Spirit, making our attention unto the Scripture from time to time effectual, during the season of our dependance hereupon, throughout this life: or that day-light of the vision of glory: both which senses in conclusion issue in one. But, it cannot be understood of the regenerating-light of the Spirit; because the Apostle speakes to those who are believers, still to attend upon the Scripture.

The patticle [*until*] (any other acception not pertinent to the matter under consideration omitted) either noteth a certain time, before which such a thing is to be, which was not before: or after which such a thing is not to be, which was before. *The Scepter shall not depart from Judah, nor a Law-giver from between his feet, until Shiloh come.* Gen: 49. 10. But here it denoteth not any certain time in this life, after which we are not to attend upon the word written. For then, that certain time notified by the *day dawning* and *the day-starr appearing:* must either relate to Christs comming in the flesh, or to the beginning of the Gospel-dispensation, or to the effectual revelation of Christ in vocation, or to some other terme, that may rationally and scripturally be instanced in: but it cannot relate unto the first, because it is not *an appearance in the flesh*, but an *appearance in the heart*, that is here expressly spoken of: and *the day-starr arise in your HEARTS.* Neither indeed, can it relate either unto the first or any other of the termes, or limits mentioned: because *Peter* writes unto such, still to *attend upon the word of Prophecie*, who were regenerate; who were believers: *haveing obteined like precious faith with himself*, *Cap:* 1. 1. Yea such, who cannot be looked at otherwise, then of considerable standing & proficiency in the faith: and lived after his incarnation, and Gospel-dispensation: whence, were this Objection of force, it would

follow, that this exhortation of the Apoſtle had then been as much after its time, as that *terme* of a believers attention unto the *word of prophecy*, be it either the incarnation, Goſpel-diſpenſation, or regeneration of thoſe; whom he puts upon this duty, was before this time. The Goſpel (whether any of it were now written or not) was promulged by Chriſt & his Apoſtles, and therefore was obliging. If the particle *untill* bee ſayd to denote a certaine terme, not in this life, but relating unto the *dawning and riſing* of the viſion of glory: the queſtion is graunted, and the objection falleth.

While the Church *is in a darke place*, the light of the Scripture is to be attended unto: hence the written word is here compared *unto a light that ſhineth in a darke place*. now wee know, that there is much darkneſs, and obſcurity in the hearts of all the Children of light, in this life. 1 *Corin:* 13.9.

Or; the particle *untill* ſignifyeth a terme, iſſuing in attayning of all the good, attainible in ſuch a way. or in the participatiō of the perfecting end, of the ſubject, ſpoken of.

A bruiſed reed ſhall hee, not break, and ſmoaking flax ſhall hee not quench, untill he ſend forth judgment unto victory. *Mat:* 12.21.

This notion agreeth not only with the analogie of faith, but alſo, according to the mind of the Apoſtles connexion exhortatory, ſeemeth more readily to flow. The ſcope of *Peter*, is to confirm the hearts of the *twelve tribes ſcattered abroad*, concerning the trueth of the Goſpel: this he doth by two arguments, The firſt taken from the teſtimony of the Apoſtles *verſe* 15 16, 17. The ſecond, from the word of Prophecy: illuſtrated by two adjuncts, the former of its *ſureneſs*: the latter of our *taking heed thereunto*: this attention he amplifyeth, by calling unto ſuch a conſcientious and vigorous continuance therin; as may never be *in vain in the Lord*, yea ſuch as that the effectual light of the ſpirit of grace concurring with the doctrinal light of the word: may from duty to duty, ſhine upon the dark places of their hearts more and more, untill the dawning of the perfect day of the viſion of glory.

If with ſome Orthodox Interpreters, wee underſtand by a *dark place*, the time of the Church under the old Teſtament: compared with the night, wherein candles are lighted: and by the *day-dawning*, the time of the Goſpel day-light, wherin the Sun ſhineth; the new Teſtament expounding the old, and thereby giving a greater light.

Yet

Yet still we are to keep in mind, that as the New Testament giveth light unto the Old, so the Old Testament giveth light unto the New: they give light mutually one unto another. Tis the same *Christ*, & the same *Gospel*, which is held forth both in the old & in the New Testamēt: *Heb:* 13.8. *Gal.* 3.8. As the trueths of the old Testament, are confirmed by the New: so what more frequent then the confirmation of the New Testament, from the Old: both by Christ and his Apostles? The word *Untill*, doth not here intend a certain time, whereat they were discharged from after attention, to the word of Prophecie: as if they who were commended for their attention hitherto, were now dismissed therefrom and stood not from henceforth obliged any more.

Gen: 28. 15. *For I will not leave thee, untill I have done that which I have spoken to thee of,* 2 Sam: 6.23. *Therefore Michal, the daughter of Saul had no child unto [or untill] the day of her death,* Mat: 16 28. *They shall not tast of death, untill they see the Kingdome of God.* It were ill gathered from hence, either that God did forsake Jacob after he had performed that promise concerning his safe return. Or, that Michal had a child after the day of her death. Or, that the Disciples which saw his glory in the Mount, should not out-live the Assension, Mission of the Holy Ghost, and the promulgation of the Gospel to the Gentiles, with signes ensuing.

Mat: 11. 13. *For all the Prophets and the Law prophecyed untill John.* Mat: 22. 44. *Sit thou at my right hand, untill I make thine enemyes thy footstoole.* John 5. 17. *My Father worketh hitherto, or [untill now,] and I work.* 1 Tim: 4. 13. *Till I come, give attendance to reading, to exhortation, to doctrine.* It cannot be gathered from hence, either that after *John*, there is no more Law and Prophets. Or, that after *Christs* enemyes are subdued, he shall sit no longer at the right hand of his Father. Or, that after *Christ* spake those words, the Fathers Governing-providence of the world ceased. Or, that after *Pauls* comming, *Timothy* is no more to attend to reading, exhortation, and preaching.

In his exemplis præteritum ita negatur, ut contrarium futurum non significetur.

In the Negative examples, the word *untill* so inferreth the denyall of a thing, concerning the time before it: as that, it doth not at all inferr the affirmative of that thing concerning the time after it. In the affirmative examples, the word *untill* so inferreth the affirmative of a thing, concerning the time before, as that, it not at all infers the denyal of that thing, concerning the time after it

The summe is according to this last interpretation the word *untill* is taken *extensively not exclusively*.

So farr then, is this text from disobliging believers, from their attendance upon the Scriptures: as that, it is a most solemn & serious incentive, as of all others to whom the sacred Canon shall be revealed: so also, of believers in particular, not only to attend upon the word of prophecie, or the Scripture: but so to take heed thereunto, as that their attention, through the co-operation of the Spirit, may be effectual: and that so long as their hearts are dark places, *i. e.* during their present state of imperfection: untill *Christ the bright morning-starr appear* in their soules; according to the fulnes of the Spirit of grace, and the noon-day-light of the perfection of glory.

The heterodoxie & errour of such, who from the text alledged, inferr the old Testament to be unnecessary unto those that live under the Gospel: is argued thus.

Promises, given unto the Saints in the old Testament belong unto believers living under the new Testament. The Promise made unto *Joshua Josh.* 1.5. *& to David Psal.* 118.6. The Hebrews are led by the hand unto & taught confidently to make use of, in reference unto their present, and Personal cases. *For he hath said I will never leave thee, nor forsake thee.* So that we viz: *believers* under the Gospel, & not onely David, may boldly say, the *Lord is my helper, I will not feare what man shall do unto mee.* The trueths held forth by the Prophets, touching salvation by *Christ*: concerned not onely those, who lived in the times of the old, but also us; who live in the times of the new Testament. 1 *Pet:* 1.10, 11, 12. *Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you.* The exemplary justification of *Abraham* by faith, is written in the old Testament for our sakes. *Rom:* 4. 23, 24. *Now it was not written for his sake alone, that it was imputed to him: but; for us also, to whom it shall be imputed, if we believe in him that raysed up Jesus our Lord from the dead. The examples of the old Testament, are written for our admonition, upon whom the ends of the world are come* 1 Cor: 10. 11. Not now to labour further in the proof hereof, by an induction of particulars: the usefulnes of the old Testament to those that live under the New, we haue asserted once for all; and that, concerning all that part of Sacred writt. *Rom:* 15. 4. *For whatsoever things*

were

were written afore time, were written for our learning: that wee through patience, and comfort of the Scripture might have hope. *John* 5.39. *The Jewes in the time of Christ,* are Commanded *to search the Scripture,* which necessarily proceeds of the Scriptures of the old Testament, the new, as then not being extant. After the time of *Christ* we hear the Testimony of the new Testament, concerning the profitablenes of the Old. 2 *Tim:* 3.16,17. *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousnes: that the man of God may be perfect, throughly furnished unto all good workes.* Understand this, as spoken of the holy Scriptures, known by *Timothy of a child,* which must necessarily be the Old Testament.

CHAP: 2. *Of the Signal Nature of the Quakers, and other false Teachers, arising, and prevailing among the people of God.*

AS the Soveraigne Lord, and onely wise God, is both the disposer and interpreter: So hath he given unto his servants, to be discerners of the times. The Scriptures held forth many occurrents of providence Significative of the state of religion, & of the respective condition of the profession thereof: as also of Gods more remarkable administration unto his people, whether with relation unto his Predictions, permissive, or comminatory or both, Hence we read of *signes of the times.* *Mat:* 16.3. Of *good times* in the place cited. Of *evill times,* *Mat:* 24.33. This trueth, the Psalmist mentions, as of acknowledg'd & notable moment in *Israel.* Psal.74.9. *We see not our signes.*

The not *discerning* herof, as it is a matter of blame: but *how is it ye discern not this time?* *Luke.* 12.56. So in the discerning thereof, is a matter of praise. And the Children of *Issachar* which were *men which had understanding of the time, to know what Israel ought to do:* The heads, of them were two hundred, and all their brethren were at their Commandement 1. *Chron.* 12.32. Confortative unto the good, & awing unto the bad, was that seasonable word of an *Ancient,* who when terror had surprised the hearts of thousands by reason of that fearfull earth-quake, which in *Julians* time threw up the very foundation of the temple, then about to be reedified by the *Apostate-Emperour;* told them, that this amazing & strange accident to them was but the accomplishment of that prophecie. *Verily I say unto you, there shall not be left here, one*

stone upon another that shall not be thrown down. Full of presence of Spirit in a time of Calamity, was that speech, where with *Lupus a Bishop* is reported to have greeted the enemy *Attilas*, then depopulating & laying wast his countrey: *I rejoyce* (saith he) *that you are come safe, whom I judge to be the scourge of the Lord, & of my God, sent to chastise his people.* The good man, howsoever others hearts might faile under their fears both of present ruine, & of everlasting burnings: looking at the King of the *Hunnes*, not as *a weapon of destruction*, according to his own desire; but as *a rod of correction*, in the hand of God: and choosing affliction, rather then iniquity, gathers *meat out of the eater.*

False Teachers, and false Prophets are signal; *i. e.* they are signes, that the time is come, when God will inflict vindicative spiritual-justice; upon the *non-receivers of the Trueth in the love of it.* They are executioners of spiritual-justice, punishing the *non-reception of the trueth:* with deception by their lyes. They are instrumental executioners of Justice, to punish the non-reception of the trueth, dispensed by the Ministers of *Christ:* with *deception by, and reception of a ly,* dissiminated by the ministers of Satan.

This solemn, and by reason of the iniquity of the times) both awfull, and seasonable trueth: the Reader is desired the rather to attend the proof of. *Ahab* besides other sinners, laden with the guilt of the escape of a blasphemous *Syrian*; rejects the trueth in the mouth of *Micaiah, the Lords Prophet*, dissuading him from going against *Ramoth-Gilead:* This; God visited, by giving him up *to believe a ly in the mouth of the false Prophets*; commissioned to perswade him, to go to *Ramoth-Gilead*, unto his destruction.

1 Kings 22. 19,-23.

I am come in my Fathers name, and ye receive me not: if another shall come in his own name, him ye will receive. John 5.43. The awfull trueth contained in this text, will be the better seen, by resolving it into four propositions. 1. *Christ* came unto sinners *i. e.* tendered himself to them, according to the Covenant of grace and that according to the appointment of the Father: an external unparallelled mercy. *But last of all he sent unto them his Son: saying, surely they will reverence my Son.* 2. They *received not the Son, though sent unto them in the Fathers name.* As the Gospell is the great command; so the rejection of the Gospel, is the great sin. *If I had not come, and spoken unto them, they had not had sinn: but*

now

now they have no cloak for their sin. John 15. 22. 3. Upon the rejecting of the Doctrine of the great *Teacher*, there are *teachers* supposed to *come in their own name*. *A famine of the word of trueth* is a sore judgment. *Amos* 8. 11. But these teachers, are worse then no teachers. Accursed & ominous. 4. That those who *received not Christ; comming in his Fathers name, will receive teachers comming in their own name*. No better *Teacher*, no such *teacher*, no other *teacher*, then he was whom they refused. Scarce any (if any) worse *teachers* then those whom they received. Tis not so ready to say, whether their unbelief or belief was more dreadfull. Wofull is their condition, when the *teacher* is accursed *Gal.* 1. 9. and the hearer bewitched *Gal.* 3. 1.

And for this cause God shall send them strong delusions, that they shall believe a lye; that they all might be damned, who believed not the trueth, but had pleasure in unrighteousness 2 Thes. 2. 11, 12. See here the non-*receivers of the trueth in the love of it*, punished both with a penal, and effectual mission of deceivers.

That this tremendous dispensation, may have the deeper impression upon our hearts: we find the Vindictive hand of God upon the contempt of the Gospel, mentioned thrice in one chapter: and that also, sometime as a forerunner of the destruction of a nation. *Mat:* 24. 5. *For many shall come in my name, saying I am Christ.* False teachers shall come, and lest any should think their comming notwithstanding, happily they shall not prevail: it is added; *and shall deceive many*. Again, verse 11. *Many false prophets shall arise*. Forget not again what followeth, *and shall deceive many*. So verse 24. *For there shall arise false Christs, and false Prophets, and shall shew great signes & wonders: insomuch; that if it were possible, they should deceive the very Elect*. Hereunto (if with some learned interpreters, we understand by the *end* mentioned *Mat:* 24. that famous period & destruction of the Nation of the Jewes) we may not unaptly annex that of the Apostle 1 *John* 2. 18. in the judgment of some as attesting unto *Mat:* 24. 3, 6, 33, 34. Namely that these grand-deceivers were fore-runners of the then ensuing misery of that nation. *Little children, it is the last time, & as ye have heard that Antichrist shall come, even now there are many Antichrists, whereby we know that it is the last time.*

The summ is; that the *doctrines of Devils* audaciously disseminated by numerous false teachers, pretending themselves to be

immediately sent of God, are *SIGNAL*, or are signes of evill times, in four respects, *i. e.* They signifie four things

1. Greater light then Ordinary foregoing.
2. The non-reception of that light by many, in the love of it.
3. The Judicial giving up of many *non-recivers of the Trueth in the love of it to believe their lyes.*
4. Sometimes at least, also a National Calamity impending: when the prementioned iniquities, are in Conjunction with other crying sinns without Repentance.

Sinning against the Gospel, is very sinfull. The Gospel is a constitution or effect *tempered of the Grace of God, and the blood of Christ* ingredients, neither of which are to be found in the Law. So much as the Gospel excelleth the Law, so much is *sinning against the Gospel* aggravated compared with *sinning against the Law* Sinning against the Gospel is yet heightned by circumstances: that it is given to us after the transgression of the Law. Given to some transgressors, and not unto others. Of them to whom it is given, dispensed with greater light to some, then to others. What Nation gloryed in these priviledges above our own, our selves being witnesses? From the kind of sinning; If the non-reception of the trueth in the love of it, exposeth unto this vindictive deception, according to what dreadfull degree shall they be counted obnoxious, who persevere in scandals under the light? *Count it pleasure to riot in the day time,* yea fear not to *commit that abomination in Israel, of turning the grace of God into wantonness.* From the doctrine of free grace, drawing a licence to sin, to take their fill of lust: and that without the guilt of sin, without the conscience of sin, yea with a pretended conscience of obedience. In a word, *to feast the old man unto the highest, with the blood of Jesus,* and compleat *the mystery of iniquity, by the mystery of the Gospel.*

As the non-reception of the trueth of the Gospel, is a fearfull sin, so the fruit thereof is a fearfull evill. Their unbelief is fearfull: their belief is fearfull. *Unbelief of the trueth is iniquity: Belief of a ly, is both iniquity & folly.* The trueth they unbelieve, is a trueth of the greatest wisdom. The ly which they believe is an object of the greatest vanity. To believe the trueth, is a great mercy. 1 *Cor.* 7.25. *As one that hath obtained mercy of the Lord, to be faithfull.* To believe a destructive ly, is a great judgment. 2 *Thes.*

2.11,

2. 11, 12. *And for this cause God shall send them strong delusions, that they should believe a ly, that they all might be damned, who believed not the truth.* Not to believe *Christ* is to make him an *Impostor*: remarkable is divine justice, that the issue of such unbelief, should be the believing of Impostors. So legible is divine justice, in that they who forsake the *way of salvation, should choose the way of damnation*: that the folly of that wisdom may be manifest, whose wisdom is to disacknowledg the Wisdom of God; and that the glory of that wisdom may be ever adored, the contempt wherof, delivereth the contemners unto such finall folly.

These lying Spirits, with other like *Pests*, howsoever inconsiderable & despicable looked at as in themselves: yet if looked at as messengers of Divine wrath, witnesses of guilt, and impenitence instruments of penalty, and commissionated to do effectual execution, they are now represented under a formidable aspect: and become objects of great terrour. God can plague *Egypt* with *lice*, and make *locusts*, *wormes*, & *grashoppers*, a matter of horror unto *Judah*: *though there remained but wounded men amongst the Caldeans: yet should they rise up every man in his tent, & burne this City with fire.* Alas tis sin that armes justice, and disarmes the sinner. When there is a concurrence of delinquency and authority, the meanness of the executioner aggravates, not extenuates the anguish of the malefactor. What more formidable then a penall and vindictive-permission, of a delusion-destructive: Upon Gods willing the permission of sin, sin falleth out infallibly. Upon this antecedent *Adam* when all mankind was conteined in that one man yet in innocency, is deceived & sinneth away, not only the Image of God from his posterity, but also sinneth mankind into the guilt of eternal death. *The woman which thou gavest to be with me, gave mee of the tree and I did eat.* Upon a permission penal-corrective, *Peter* falleth as shamefully before the temptation of a poor maid, as he engaged confidently. No merveil then if upon a permission penal-vindictive foregoing, we read; *and all that dwell upon the earth shall worship him, i. e. the Beast, whose names are not written in the book of the life of the Lamb, slain from the foundation of the world.* And that Christ warneth us of the perill thereof, as such which threatens *to deceive if it were possible the very Elect.* The strength of false prophecy lay not in the argument of the speaker, but in the affection of the hearer. *My people love*

to have it so. Jer. 5. 32. The conjunction of a Judicial dispensation, with a pleasing error, & an itching ear, presents a sufficient reason why men otherwise rational, are intoxicated with doctrines most irreligious & irrational. Why the success of false teachers (at times) hath been such, as hath exceeded their own expectation Hence was the ground of that old saying of the *Monk*, insulting over the peoples credulity, *Si mundus vult decipi, decipiatur. If the world will be deceived, let it be deceived.* When the *Duke of Saxony* affected with *Muncer's* crying out under the severity of his tortures, said unto him, *truely Muncer you indure at present, but think also upon the ruine of so many poor people, which at this day by occasion of your seduction, are slain. He answered after a laughing manner, they would so have it.* Whether it were more wickedly done in *Muncer* that thus mocked, or it more justly befell the miserable people thus to be mocked, the reader may consider. *Pareus* laments whilest he reports of a *Papist glorying over his country-men, that if the Pope should so Command the Germans under pretence of the redemption of their souls, they would eat hay & grass like Cattel.* Wo, be to Ahab when both God, the lying prophets, and himself, conspirer respectively the same deception, unto his destruction.

Though the being of hereſies be a great evill, yet *hereſies must be*: as serving the counsell of God unto divine uses. In respect of the world: in respect of the professors of the truth, both hypocriticall, & sincere: In respect of the world. *Mat.* 18. 7. *woe be to the world because of offences.* Open enemies of the trueth rejoyce in them, harden their hearts in impenitence by them: whereby these vessels of wrath, fill up their measure, and fit themselves for their just, & greater condemnation.

Concerning *hypocriticall professors, God hereby discovers them. They went out, that they might be made manifest, that they were not all of us.* 1. *John.* 2. 19. God in his own season, many times detects unsound professors, & Church-members, in this life: to shew that whatever name they had in the Churches which they lived in, yet they were never unseen to his all seeing eye. 2. *To make others afraid* how *they approach to his holy things in hypocrisy. Acts.* 5. 14. 3. *To prevent others being deceived by them.* When the state of the republick is quiet, all the members seem to be wel-affected, & like minded to the state: but as soon as *Absalons trumpet* sounds, there quickly followeth a visible separation in *Israel.* Now *David* knoweth whose

whose hearts are indeed with him, whose not. During the churches peace, all the members seem orthodox, but if a strangers voice be heard, then the lovers of sound doctrine & itching ears, fall into parties: & follow not the same Teacher.

As concerning *sincere professors* of the trueth: Teachers of false doctrine are unto them, as so many *tempters* or tryars. *For the Lord your God proveth you, to know whether you love the Lord your God with all your heart, & with all your soul.* *Deut.* 13. 3. Temptations of an high nature, trying to the ut most, *if it were possible* as we said before, *to deceive the very Elect.* Tryalls greater then those of persecution, exile, spoyling of goods &c: Witness the sad apostacy of too many, in this present assault of hetrodoxie, who quitted themselves with reputation before men in the fore-named sufferings. The same temptation managed under the notion of a *Prophet*, and as the *word of God* prevailed: which proposed by King *Jeroboam*, with *the proffer of half his house* saper-added, was rejected: 1 *King.* 13. 19, 8. Yet the demonstration of their love to the Trueth is sweeter then the probation therof is bitter.

Further more false Prophets, do not only prove our sincerity between God and our selves: but also; *occasionally make it known unto others.* *For there must be also heresies among you, that they which are approved may be made manifest among you.* The manifestation of their zeal for the Trueth, was evangellically provoked by the *antiperistasis*, or opposition of error. Error & heresie by accident conduce much, unto the furtherance of the trueth. *Opposition occasions light. Light proceeds unto confession of the trueth. Confession is a divine meanes of conquest.* Opposition begets disputation, that removes objections, and clears the trueth. Every article of religion triumphs upon a just inquisition. Nothing prejudiceth verity more then the hiding, and smothering of it, by falsehood & sophistry. The sight of the trueth, is the confusion of the adversary. *Trueth cleared after its questioning becometh out of question.* Nothing more approved, then that which is approved upon tryal. The invading of that great and mysterious trueth, by *Antitrinitarians*: ended in the establishment of the doctrine of the Trinity. The faith concerning the *Person of Christ*, was advantaged by its conflict with *Arrianism*. The doctrine of free grace, hath been triumphantly confirmed, by its contests with *Arminianism*. The point of *Church-government* much more understood by reason of its

1 Cor. 11. 18.

manifold controverſies, with *Antagoniſts.*

The light thus vindicated, and illuſtrated by polemical labours, cannot be hid: but by the open profeſſion of the aſſertors ſheweth forth unto the world. Witneſs the *Apoſtle's Creed*, (ſo called) with other eccleſiaſtical Creeds, whether proper, *viz:* ſuch as were ſet forth by ſingle perſons: or particular, *viz:* ſuch as were ſet forth by this or that Church: or general, *viz:* ſuch as were publiſhed by general Councils: namely the *Nicene, Epheſine, and Chalcedon*, penned partly for the better expoſition of the Apoſtle's, and partly that men might the better know how to avoid the hereſies of thoſe dayes. Witneſs the acts of orthodox Councels, down all along ſince theſe ancient times. Witneſs the *Harmony of confeſſions* of the reformed Churches, throughout the chief proteſtant ſtates: in the *Century* laſt foregoing (concerning which Century, as it cannot be denyed, that no one for many hundred yeares together ſo abounded with errors: ſo muſt it alſo be acknowledged, that no one, throughout ſo long a tract of time, abounded more with confeſſions of the trueth), and all thoſe worthy labours, performed with a ſpirit as zealous for, as the enemy was malignant againſt the faith. Let them therefore (ſaith the godly prefacer) leave off, in mocking to terme us *confeſſionists*, unleſs perhaps they look for this anſwer at our hands, that it is a farr more excellent thing to bear the name of *confeſſing the Faith*, then of *denying the Trueth.* Very notable, & memorable is Chriſts improvement of the various and erroneous conceptions of man concerning him, unto a diſtinct and famous confeſſion of him. *Mat.* 16. 13.-16. As alſo of that opprobrious apoſtacy of many of his diſciples, unto a moſt confident profeſſion of him. *John.* 6. 66,-69. Thus through the myſterious adminiſtrations of God, even apoſtacy it ſelfe from the trueth, occaſions a victorious teſtimony unto the trueth. Victorious both in reſpect of the *Confeſſors, & Confeſſions:* and they overcame *by the blood of the Lamb, and the word of their Teſtimony Rev.* 12.11. The *Confeſſor* dyeth, the *Confeſſion* liveth. The *Conflict* of the *Confeſſors* ceaſeth, but the *Teſtimony* of the *Confeſſors* yet ſpeaketh, and *conquering goeth on to conquer.*

Preface to the Harm.

Though *Dionyſius* ſeeing the darkneſs which was upon the face of the earth, at the paſſion of Chriſt, feared a diſſolution of the univerſe: yet; Faith ſeeth that it is but an *Eclipſe.* The *Sun of Righteouſneſs will ſhortly ſhine again.* Whileſt you look upon the effic

efficacy of error, with the eye of Reason, its motion seemes to proceed according to Satan's will: but whileſt you look upon it in the Scripture, you ſhall find its motions ordered exactly by, and ſubſervient unto Gods will. If you look upon the *hour & power of darkneſs* as a man, it repreſents it ſelf as the apparition of *Satan looſe:* but if you lock upon it as a believer, you ſhall ſee Satan in a ſhaine. The firſt aſpect, preſents all formidable, as the product of Satans will: which conteining the extirpation of all good, with the introduction of all iniquity, confuſion, & miſery. (upon ſuppoſition it ſhould obtaine) what can be ſuperadded in the way of evill thertunto? The ſecod repreſents every thing beautiful in its time it being an impoſſibillity, that he; whoſe *wayes* to his end are *paſt finding out*, ſhould do any thing, in relation either to way, or end: inc ongruous, or indecent unto him, who is abſolute perfection it ſelf

Look upon the ſpirit of error in it ſelf, it is like the *Lyon roaring upon Sampſon:* look upon it in the Promiſe, tis as the *Carkaſs of the Lyon:* but behold there is a *ſwarm of Bees, and honey in the carcaſs of the Lyon.* In its own nature, it is a *flood of waters caſt out of the mouth of the Serpent:* In the promiſe, it is as the *waters of Noah*, unto the freinds & ſervants of the Trueth. *When I thought to know this, it was too painfull for mee, untill I went into the ſanctuary of the Lord, then underſtood I their end. Pſal.* 73. 10,17.

CHAP: 3. *Of the deſtructivenes of the Doctrine, and Practice of the Quakers; Unto Religion, the Churches of Chriſt, and Chriſtian States.*

DIſeaſes may well be concluded malignant, and mortal, at leaſt in their next tendency: when they ſeize vpon the vitalls and Spirits. The doctrine under examination, being cenſured according to this proportion, will ſoon be found guilty of the charge.

The deſtructivenes of the doctrine of the Quakers unto Chriſtian States, appeareth; from

The nature of the Object they single out, imediately to fight against, *viz:*
- The Trinity.
- Christ.
- The Scripture as the Rule of life.
- Order, both
  - Civil, especially as acknowledged in al Christian States with Power in matters of Religion.
  - Ecclesiastical; as instituted in the Gospel.

The Spirit they are acted by.

The suitablenes of their doctrine unto discontented, seditious, factious, and tumultuous spirits, especially if pressed with poverty or a suffering condition.

The experience of the examples of their predecessors in Germany acted by the same principles.

Fundamentals in Religion are so denominated.

Principally, & properly: so; Christ is a foundation. *Mat.*16.16

Doctrinally: so; the Scripture is a foundation in that it holds forth the doctrine of life. 1 *Cor*: 3. 10, 11. *Eph.* 2. 20.

Practically: so; Order is according to some, not ineptly said to be of the foundation: in that it is requisite, in the way of means for the preservation of what is fundamentall.

For the making good the first & maine article of the Charge; the clearenes of the trueth, of the heads instanced in, as the four parts thereof (their fundamentality, with the contrariety of the doctrine-impleaded thereunto being manifest) is necessary. In order whereunto (the Trinity and Scripture being some-what spoken to above, and that of the Person of Christ in this place not calling for it) it remaineth onely: to demonstrate, 1 The nature and necessity of order: 2 That in their opposing the Magistrats as now established in Christian estate: they oppose civill order. 3. That the visible-politicall-Churches, Church-Officers, Church-worship & administrations, are Gospel-institutions, appointed by Christ, to continue to the end of the world.

Order is a divine disposal, of superior & inferior relations, in humane or Christian societies, distributing to each one respectively, what is due thereunto. There was *Order directive in Innocencie*, order both directive *and coactive, is necessary in mans fallen estate. Order is Gods way of lapsed mans wel-doing, & wel-being.* It is the forme of societies, Formes are essential without which things cannot be.

By

By Order; plurality is formed into, and subsists in unity. Without it; plurality is but an heap. Neither nature, nor society, whether humane or christian, no not so much as a family can stand without order. *Ephe.* 1.22. 1 *Cor:* 12.19. If all were one member, *i.e.* if there were no order, where were the body? Order *is a divine preservative of Truth, Peace, and Communion.* The good of Order is further intelligible by the evill of confusion. As *confusion is not farr from every evill work*, so order hath a tendency to every good work, Order without action is negligence, action without order, is presumption. Action without knowledg is reprehensible, and order unprofitable: but *Order, Action & Understanding*, perfect bodies Politick. The great good which is in order, is the cause why the wicked one so restlesly oppugneth it. The working of Satan against Order, is a policy, against a policy. The policy of hell, against the Policy of heaven. Whilest we remember that God is the *God of Order:* it is not hard to discern the maligning therof, as proceeding from the Serpent: For *God is not the author of confusion, but of peace; as in all the Churches of the Saints.* 1 *Cor:* 14.33,34. In Ecclesiasticks it is a maxime indispensable in *Paul's* motion, *Let all things be done decently, and in Order.* 1 *Cor* 14.40. Doing nothing is more eligible, then doing without order. Many times there is not so much good in the matter done: as there is evill, in that it is disorderly done. In Civills; in case of non-administration *wickedness reignes. Judges* 17.6. In case of mal-administration incorrigible in the Magistrate, the Psalmist cryeth out, that *the foundations of the earth are out of course. Psal:* 82.5. Such a foundation then is Order, as it *being cast down, what shall the Righteous do?* James 3.16

Their Opposition to Civil Order, is thus evinced.

That doctrine which denyeth obedience unto the order of Magistracy in its due subject, *Exod.* 18.21. interpretatively, and in effect denyeth the order of Magistracy, *i. e.* Civil order.

But their doctrine denieth Obedience unto the order of Magistracy, in its due subject.

Therefore their doctrine denyeth the order of Magistracy *i. e.* Civil order.

That they deny obedience unto the order of Magistracy, in its due subject: witness both their *scripts, & behaviour*, wherin they deny obedience unto all Christian Magistrates, who are not of their

own mind. Their pernitious principles herein, (from the execution of which the good hand of God hath hitherto restrained them) are notoriously palpable in the practise of *Storke & Muncer*, their Predecessors. About 1521. *Nicholas Storke*, a ring-leader amongst a company of mutinous, and seditious persons, pretended to immediate visions: and thereupon, preached; that *there should come a new world, wherein should dwell Righteousness: therefore they ought to exterminate all the wicked, with all the Princes & unbelieving Magistrates from the earth.* They (saith the Author) called all those unbelievers, which were not of their faith & faction. In *Alstad, a Town in the Earledome of Mansfield*, one of the 4. Estates in upper *Saxonie*, *Thomas Muncer* enrolls the names of them, which were entered into league with him, and by solemn Oath promised assistance to dispatch the wicked Princes, & to substitute new ones. They (saith the same Author) generally *accounted all Superiours wicked.*

The being of Magistracy is from God immediately: *There is no Power but of God, the Powers that be, are ordained of God.* This or that Form of Civill government, is of God mediately, *i.e.* by the means of man. 1 Pet: 2.13. *Submit your selves to every Ordinance of man, for the Lords sake. Wherefore yee must needs bee subject, not only for wrath, but also for Conscience sake.* Rom: 13.5.

Concerning the Power of the Civil Magistrate in matters of Religion, See in the next Chapter.

That *Visible Politica-Churches, Church-Officers, and Church-Ordinances*, are Gospel-Institutions, appointed by *Christ*, to continue to the end of the world, appeareth as followeth, briefly,

That Commandement which *Paul* gave to *Timothy* is to be *kept untill the appearing of our Lord Jesus* 1 Tim: 6.14.

But Visible Political-Church estate is part of that Cõmandmeat which *Paul* gave to *Timothy* 1 Tim: 3.15.

Therefore, Visible political Church-estate, is to continue *untill the appearing of our Lord Jesus Christ*, i.e. to the end of the world.

The word [*Commandement*] relates generally to all contained in this Epistle, & prescribed unto *Timothy* to be observed. Whence *Beza* readeth it, peception rather then Precept. This is part of that *Depositum*, that great thing deposited: which the holy Apostle, so frequently & affectionately calleth upon his dear *Timothy* to see unto. Yea; and sometime forbeareth not, as with a severe

and

and moſt vehement adjuration, to charge him with the cuſtody of, 1 Tim: 5. 13,14,20. *I give thee charge in the ſight of God. O Timothie, keep that which is committed to thy charge.*

Either God ſince the inſtitutiō of the Ceremonial worſhip & Polity of *Iſrael* by *Moſes*, hath changed the Rule of Political Church-eſtate more then once: or he hath left his people without any Rule, as concerning Political Church-eſtate: or elſe, the Political Church-eſtate inſtituted in the Goſpel, is to continue to the end of the world.

But, ſince the inſtitution of the Ceremonial worſhip, & Polity of *Iſrael* by *Moſes*, God hath changed the Rule of the Political eſtate of the Church but once: *Heb:* 12.26,27. And it is not a trueth to ſay that he hath left his people without any Rule, as concerning the Political eſtate of the Church: *Heb:* 3.5,6. 1 *Tim* 3.14,15. 1 *Cor:* 14.33.

Therefore, the Political Church-eſtate inſtituted in the Goſpel, is to continue unto the end of the world.

Paſtors & Teachers are Church-Officers:

Paſtors & Teachers are to continue to the end of the world:

Therefore, Church-Officers are to continue unto the end of the world.

The Apoſtle *Ephe:* 4. 11,12. having inſtructed us, concerning the inſtitution & uſe of *Paſtors & Teachers*, proceeds *verſe* 13. to inform us concerning their duration: where, unto that queſtion how long are *Paſtors & Teachers* to continue? He hath prepared an anſwer long ſince, in thoſe words; *till we all come in the Unitie of Faith, & of the knowledge of the Sonn of God, unto a perfect man, unto the meaſure of the ſtature of the fullnes of Chriſt.* Wee have in the text preſented before us, the duration of theſe Officers, deſcribed from two periodical, and indubitable notes. Firſt, the *meeting* of all the elect *in the unity of the faith, and of the knowledge of the Son of God.* Secondly; the attaining of all believers unto a *perfect man*, or *the full ſtature of Chriſt.* By the firſt, underſtand the effectual calling, together with the perfect agreement of all the Elect in the faith. By the ſecond, the perfection of Chriſt myſtical. *The head and members, Chriſt & all believers, make one myſtical perſon*, or *one myſtical-bodie.* The perfection whereof is here held forth, by a metaphor taken from the full ſtature of the body natural, after which there is no augmentation. Now the perfection or full ſtature of the body myſtical, after which it receiveth no augmentation,

imports, two things: First, that no member shall then be wanting: secondly, that every member shall be perfect. From the premises, it being manifest, that these two periodical notes, shall not be until the end of the world: therefore as manifest it is, that Pastors and Teachers being to continue until then, they are to continue unto the end of the world. Those three verses are as *Aarons rod*, an argument (were it alone) sufficient quite to take away the murmurings of the people. Yet, for the further satisfaction of the Reader, touching the Gospel-ministry, two things may here not unseasonably be spoken to.

1. Concerning the nature of extraordinary Gospel-ministers.
2. Concerning immediate mission of persons in these dayes.

Touching the first, *Church-Officers* are

Extraordinary, *i.e.* but for a time: as, *Apostles*, *Prophets*, *Evangelists*

Ordinary, *i.e.* such whose function continueth, and is standing at all times.

To the constitution of an *Apostle*, four extraordinary gifts concurred. 1. *A Call immediately by Christ.* *Matthias* substituted in the place of *Judas*, is elected by Lot, which was a divine vote. *Acts* 1.26. *Paul* hath a vision of Christ, and heareth a voice from heaven. *Acts* 26.16. 1 *Cor.* 15.8. 2. *Plenitude and amplitude of the power of the Keyes*, *i.e.* all Church-power in all Churches. *John* 21.21. *Mat.* 28.19. *Mark* 16.15. 3. *Infallible assistance* in their administration, when called thereunto. 2 *Pet.* 1.20,21. 4. *Power to work Miracles*, 2 *Cor.* 12.12.

The *Prophets* were called immediately by the Spirit: their work was to *interpret dark Scriptures*, by a special gift, without study. *Acts* 13.1. & 15.32. 1 *Cor.* 14.24. *Prediction of things to come*, *Acts* 11.27,28. & 21.11. *Joel* 2.28. *Acts* 2.9. *Luke* 2.36 *Acts* 21.9. *Evangelists* were extraordinary Ministers called by the Apostles, as ordinary Ministers are by the Church. Such were *Timothy & Titus*.

Quest. Touching the querie, *whether we have any Scripture warrant to expect persons immediately sent of God in these dayes.*

Answ. *We have no promise of any such ministry in our times.* *The last dayes* *Acts* 2.17. are by some fenced, as relating to the last dayes of the Jewes immediately preceding the dreadfull & famous destruction of that Nation. (According to them) called *the great & terrible day of the Lord.* Thus *James* chapt. 5.3. speaking of the

the wealthy Jewes saith, that they have *treasured up their wealth as fire against the last dayes* i.e. against those times of destruction when their wealth should but do them a mischief, marking them out as prizes & preyes for the enemy. But this interpretation is left to free disquisition.

The Apostles seem not so to have expected any succession of Apostles. Hence in their life time, they appointed *Elders in every Church*, *Acts* 14.23. And left behind them, a prescribed form, as a directory of the Churches, concerning persons to be called by man into the Ministry successively, in the ages to come. 1 *Tim:* 3 *Titus* 1.

But though we have no promise of any such ministry, yet in the Scripture we have frequent prediction & caution of pretenders to *immediate mission*, *of deceivers*, *false Apostles*, *false Prophets*, *false Teachers*, *Speakers of lyes in the name of the Lord:* with *Command* and directions *to try them*, not by their own *profession*, for that is no great thing, if *the ministers of Satan transform themselves into the ministers of Righteousnes*. 2 *Cor:* 11.15. Nor so much by their *Conversation*, (for the trueth were not true if such *ravening Wolves did not come in sheeps cloathing:*) as by their *doctrine*, by which fruit they are in an especial manner to be known. *Mat.* 7.16. *John* 2 Epist. 9,10. Yea, and upon just tryal, so farr ought we to bee from being moved by them, in point of our faith, as confidently to pronounce them *Anathama's*. But though *we or an Angel from heaven, preach any other Gospel unto you, then that yee have received, let him be accursed.* As we said before, so say I now again, *if any man preach any other Gospel unto you, then that yee have received, let him be accursed.* *Sceptick*, & all others, are hēce beseeched to consider what unmovednes and firmnes in fundamentalls Christ looks for, especially from those who would acquit themselves as Church-members, in reference to such deceivers.

Though we have no Scripture warrant to expect *immediate missions*, and have both frequent and solemn cautions, concerning the rising of false pretenders therunto, yet it being also a trueth, that *the holy One of Israel*, hath not limited himself herein. When any arise with the gifts prementioned, and with the fruits both of doctrine & life conformable to the Scripture, they are accordingly to be received in the Lord.

The Lords Supper is a Visible-Political-Church-Ordinance

and is to continue unto the end of the world. *For as often as yee eat this bread & drinke this Cup, yee shew forth the Lords death untill he come.* 1 *Cor.* 11.26. In these words (saith *Paraus*) is a tacite promise of the conservatiō of the Church unto the end of the world

Baptisme is a Visible Political Church-Ordinance, and is to continue unto the end of the world. *Teach and Baptise &c: and loe I am with you alwayes to the end of the world. Mat:* 28.19,20.

Therfore visible political Church-ordinances, are to continue unto the end of the world.

Obj: Αἰῶν, which in our translation we read world; signifieth *an Age*, and according to this version, the text alledged, speaks not of the continuance of Baptism unto the end of the world, but unto the finishing of the age, *viz:* of that ministration, or of the Apostles age.

Answ. The trueth of the premises already evicted, concludes this evasion a falsity.

Hence it would follow, that the instant of *John's* death, the last surviver of the Apostles, & the instant of the dissolution of Church order, was the same. But that *John* did not thus understand *Christ* yea that Christ did not thus understand himself, witness besides his silence of any such notion in his Epistles to the other Churches, his writing expresly to the Church of *Thyatira*, that it was the precept of the Son of God concerning that Church, that they should hold fast the doctrine they had received, part whereof was church-estate *not till John's death, but till Christ's Comming. Rev.* 2.25. Namely to Judgment. If the words be understood by any, of his speciall comming to them, by their personal deaths, the like also being to be understood concerning others, it effectually makes void this objection. Add hereunto that *John* by that formidable *Anathema* Chap: 22.18,19. secureth the obligatory observance of all the words of the *Revelation*, wherein is mention of Political Church-estate, as also of the rest of the sacred *Canon* according to the judgment of the best orthodox interpreters, untill the second comming of Christ. *Rev.*22. 7, 12, 20.

Neither did *Ignatius*. who lived in the time of the Apostles & outlived *John*, thus understand *Christ*. Witness those Epistles, which are acknowledged by orthodox & learned *Critics* in *antiquity* as genuine. wherein he attesteth unto & owneth many Churches then in being by honouring of them with the expres titles

of

of the Churches of Christ.

This objection renders the motion of Christ retrograde, *viz:* first forwards, from the darker dispensation of the law, unto a more cleare dispensation of the Gospel: and then backwards again unto a dispensation more dark, then that of the Law, wherein the people of God (may we credit the objecter) are for 1500 yeares *left without a Rule, without Order, without Seales, without any sent by Office, to preach unto them*, or *any Church-Ordinance.*

That the English translation is apt, and renders not onely a true sense of the word, but also its proper sense in this place, appeareth from a particular induction of its various acceptions in the New Testament. *Ajon* according to its proper notation, signifieth such a duration as is *without an end for EVER.* Hence in reference unto duration, it is used in diverse notions. 1. *For everlasting.* *John* 12. 34. & 6. 51. & 4. 14. & 14. 16. 2 *Pet.* 2. 17. The objecter reading the word in these and many other texts [the Age of a man] mist therewithall a firm that the residence of the *Holy Ghost*, the state of grace, heaven and hell shall continue but the age of a man. 2. It is used also for a *duration that is long viz:* for all the tract of time, from its beginning, untill such a *Term* then spoken of. *John* 9. 32. 3. *For the whole course of time.* *Mat.* 13. 39, 40, 49. 4. *For the Universe, or frame of Creation* it self, which is the Subject of time: that duration being an inseperable adjunct thereof. Thus it is rendered *worlds*, *Heb.* 1. 2 & 11. 3. importing in born the visible world. The world 2 *Co.* : 4 4. speaking of this world as contradistinct from the world to come For there are two worlds: *this world John* 12. 31. *and that world Luke* 20. 35. This *present world.* 2 *Tim.* 4. 10 and *the world to come* Ephe: 1. 21. This is the subject of the duration of time, that of the duration of Eviternity. Of the premised expositions the reader may soon perceive both from the subject matter spoken of, and the collation of other Scriptures, that the third acception only agreeth with the text presented unto consideration, and that this acception fully agreeth therewith.

There is yet in the Gospel according to some learned men, another acception of *Aion*, namely for the whole course of the time of the Gospel-dispensation, after the abrogation of the Mosaical-dispensation, at the ascention of Christ. This is called the *last Age of the world*, after which there is no other to be looked for by us here

as after old age man is to expect no other age in this life but death, which putteth an end unto his time. And the Scripture (as they conceive) in this notion of age, relates to a very notable distribution (of famous account amongst the jewes) of the time before and after the *Messiah*, into two ages. The first is called the Age before the *Messiah*, the then present age, the age of the jewish state. The second, the *Age* after the *Messiah*, the future age, the age of *Christianity*. Not inconformably whereunto, *Tobit* speaking of the second Temple rebuilded under *EZRA*, saith that it shall be until the end of that Age. *Chapt.* 14. 5. And the *Septuagint* calleth *Christ the Father of the age to come*. *Esay*. 9 6. And conformably hereunto, what wee read the *ends of the world*, they read the *Consummation of ages*. *Heb*: 9. 26. 1 *Cor*: 10. 11. (The Greek bearing either version) conceiving that the *Consummation of ages*, are therefore said to be come upon them that live under the Gospel, because they who live under the Gospel have out-lived the legal dispensation, the Cessation whereof was the consummation of the age before the *Messiah*, and live under that dispensation, the cessation whereof shall be the *Consummation of the age* after the *Messiah*, *i. e.* the Gospel dispensation, which shall be the shutting up of all ages, & consequently end with the end of the world. The sum of this interpretations commeth to this, *I will be with you to the end of the age*, meaning thereby the *age of the Messiah*, beginning at the Ascension of Christ, and continuing unto the end of the world. It is the same in effect with the translation, though differing in expression.

In natis ex Euſ. bio Evang Demõſtrat l. 7.

Touching the *Spirit* they are acted from: their dictates are represented by them, both as infallible and divine. Because of the pretence of their *infallibility*, they must not be questioned. By reason of the pretence of their *divinity*, they must be obeyed. What can be superadded to the destructive tendency of satanicall motions armed with the perswasion of the indispensable necessity of Gods own Cõmand. Their tumultuous motions are by grave Authors frequently styled *Furies*, from the fiercenes of their Spirit in the propagation of their Errors. Their agitation is like that of the ocean, when *one would think the deep to be hoarse: raging waves of the sea, foaming out their owne shame*. *Jude v.* 13. Erroneous zeal, heightened with intoxicating & fanatick animosities, is so much *wilde-fire*. But diabolical zeal is so much *hell-fire*. *A Spiritual frenzy*. *Being exceedingly mad against them*. *Acts*. 26. 11. Wicked persecutors, who

ack.

acknowledg not the faith are *unreaſonable men: pray that wee may be delivered from unreaſonable & wicked men.* 2. *Theſſ.* 3. 2. wicked perſecutors who pretend to the faith, are *mad men.* The very light of nature teacheth all nations, that mad men acting according to their frantick paſſions, are to be reſtrained with Chaines, when they can not be reſtrained otherwiſe. It goeth ill with the Saints, when *they who kill them, think they do God ſervice, whileſt they rage according to their luſts.* Woe to them *who call upon the name of Chriſt*, when he that *verily thinks with himſelf, that he ought to do many things unto the utmoſt contrary to Jeſus of Nazareth*, not only *breaths out ſlaughter*, but is alſo Comiſſionated with *letters from Damaſcus.*

Their Doctrine *carryeth meat* for its followers *in the mouth of it*: ſo that its contagious influence in a ſhort time, upon the tumultuous nature of the diſcontented and irregenerate multitude, needs not ſo much to be diſcovered, as to be antidoted. That theſe perſons canonize themſelves as the *Saints of the moſt High*, is a *ſtrong deluſion.* And if they alſo by vertue of a *forged Sainſhip*, be heard intitling themſelves unto the Kingdom: and thereby; unto the dignities & eſtates of all who are not of their mind, it will not be found more irrational, then *Satanical*: not more ſtrange, then pernicious. It may well be looked at as a Serpentine and inebriating ſtratageme, to make the power, honours, & poſſeſſions of the godly, and others alſo who are not of their way: to become lawfull prize, and plunder to the ravening luſts of their *proſelytes.* For what then remaineth, but that a ſufficient number accepting of their doctrine agree together to poſſeſs themſelves of all that falleth within the compaſs of their rapine. 'Tis true, the Devills tempting of Chriſt with all the Kingdoms of the world, and the glory of them, *All theſe things will I give thee*: could take no effect with Him. But upon the tryall thereof with men of *John of Leyden's* ſpirit, the ſubtill tempter hath found better ſucceſs.

About *February* 1534 *Ratman & Cniperdolling* ſend unto the neighbouring townes of *Munſter*, thereby giving notice to them of their ſect to leave all their goods, & to repaire unto them, encouraging them, that they ſhould not fail to receive more then they left behind them. Hereupon great multitudes both of men & women hearkening unto thoſe magnificent promiſes, came in accordingly, and upon hopes of preferment, repair to *Munſter*, chiefly the poorer ſort, who knew not how to ſubſiſt. Some of thoſe 28

Teachers of the world sent out from *Munster* (upon the Cõmandement of the *Father* pretended to be given to *John Twiscoscur* a goldsmith) being demanded, why they expelled the honest people from the city of *Munster* against their faith & promise, & detained their goods and by what text of Scripture, they could warrant that unrighteousnes. They answered that the time was now come, wherein the word of Christ should be fullfilled, *that the meek should possess the earth:* and that GOD in this manner *gave the goods of the Egyptians, to the Israelits.* About the latter end of June, *Twiscoscur* calleth the multitude together into the market place, telleth them that he had a command from the *heavenly father, that John of Leyden should have the Command of the whole earth*, that he should go forth with a mighty army, kill all the Princes promiscuously, sparing only the multitude, *viz:* those *who loved Righteousnes.* That the time was now come, when the ungodly should be oppressed, and the *godly should reign in this life.* The King afterwards promiseth to his 12 *select Captains*, that they should be Princes, assigning unto each of them their *Province* by name, as also *Forts & Lands* which he would give them.

Ofiand. cent. 16. lib. 2. cap 33.
Gu de bresse Cap: 4.

How potent a temptation, the opening of an opportunity to the irregenerate & hungry multitude, of changing places with their Superiours, and possessing themselves with their power, honour & estates, is: (When this temptation, is managed in a way of duty, and that duty also insinuated from *the highest nature, principle & end, viz.*) Saintship of the highest form, inspiration divine & infallible, a super-scriptural reformation guilded over with specious pretences of the *exaltation of Christ, and extirpation of Babylon:* I say how threatning this temptation is, *English men* may not unprofitably collect, by recalling that perillous rebellion in the dayes of *Richard the second:* raised from the doctrine of one man by a temptation of this nature, though then managed in a way of lawfulnes only, not of duty. The summ whereof take thus. One *John Wall* a man of a factious spirit, perceiving the discontent of those times: by two arguments, one taken from the *equality of all men*, as descended from Adam; the other from the *injustice of the Laws* upholding great inequality amongst men: *viz.* some Lords, and in large estates, whilest others continued in a needy condition, seduced the inferiour sort, especially such as were pinched with penury, into a perswasion that it was lawfull for them

to

to help themselves. Thereby procuring an insurrection of Sixty thousand, for the while carrying all before them, commiting diverse murthers, many outrages, unto the entering & awing of *London*, the terrour of the King, & jeopardy of the whole Realme. *John Woll* is pestilent, but *John of Leyden* is much more pestilent. The strength of this temptation lyeth not in the reason of it, but in it's compliance with corruption. Such is man's propensnes to the world, that where it offers it self, he is apt to hasten to it, though by a way which inferreth the perdition of the soul. No marveil if that Religion, which hath made the way to salvation, and to the worlds enjoyment, both the same and quick & easy, be much followed: though not for Religion sake, yet for the worlds sake. Howsoever *Becold* might smile in his sleeve at the fallacy of his Religion, yet therein he found sweet, in that it promoted him from a *Tayler of Leyden*, to be *King of Jerusalem*, yea; of the whole earth, and that all Princes must obey him, had their revelations prevailed.

To possess our hearts the more throughly with the pestilence of the heterodoxie impleaded, consider the dismall effects which have followed upon the practices of such, who have acted according to these principles.

Caspar Swenckfield an eloquent but unlearned man, spread his errours about 1520. The confession of the Divines of *Mansfield* condemneth him, *Anno* 1555 and testifieth that he hath troubled the Church thirty yeares.

About 1522 *Nicolas Storke* (of whom before,) rejects the Scriptures, as being a carnal & literal Rule, holds forth revelations, thereupon the extirpation of the Magistrate, with a *renovation* of the world *wherein Righteousnes should dwell*. Out of this School came *Muncer*.

About 1524 arose *Thomas Muncer*, who in his letters stiled himself *Thomas Muncer, the servant of God, with the sword of Gideon against the ungodly*. He cryeth down *books, and the letter of the Scripture*, saying the *Spirit was Leader and Rule to believers*. Amongst other things he teacheth *parity amongst men, rejection of Dignities, Community of goods, that all the world should abide in the liberty wherein it was at first created*. Of his dangerous attempt in *Alstad* to destroy the Princes, innovate the Government & change the times, we heard also before. In *Mulhusen* an Imperial Citty in the *Province of Turingia*, he so wrought upon the people

that they changed their old Magistrates, chose new ones of *Muncer's* way, whence arose many troubles. Many people leavened with his doctrine, desist from their ordinary Labour & when they had need of any thing, they took from those who had it, whether they would or not. In *Swaben & Francony* the husbandmen & labourers take up armes to the number of Forty thousand, they drove away the Nobles, imprisoned some (according to the *French Historiographer* they slew many of the Nobility) sacked & burnt their Castles & fortresses, as the fetters of their liberty. At last he & *Henry Pfeiffer* pretending a vision from heaven gather forces & with a numerous compaine take the field, fight with the princes are taken & put to death 1525. In these tumults of *Muncer* were slaine first & last fifty thousand of the people: according to some one hundred thousand.

About 1533 *John Becold* an *Hollander of Leyden*, by occupation a *Taylor*: cometh to *Munster* a Citty in *Westphalia*, with one *Cniperdoling*: where with their adherents & followers, having gotten some advantage into their hand: Command is given, that such who were *not rebaptised, should be put to death, as Pagans and wicked*: but these troubles were issued by composition. In *February* 1534 contary to their Faith & promise, they secretly fill the Citty with their own party. In the beginning they *talked of nothing but Spirit & Holiness*, they said it was *not lawfull for a Christian to be a Magistrate*, and that it *was not lawfull to bear armes*. But after they had gotten power into their hands, then it was lawfull to seize the publick armes, to take the Town-house, to choose Magistrates to their mind, to reject those who were ordained of God, to thrust themselves into their places. They that before cryed *Repent, Repent*, now change their voyce, and cryed *Depart, Depart, if you will not die*. Pillaging & stripping honest people of all they had; forcing them out of house & Citty with their wives and little ones, all that were not of their mind, without regard to age or sex. Where (saith the Author) are those fair speeches now which were wont to be in their mouths. *Do not resist evil, He that will take away thy coat, give him thy cloak also.* They command Community of all goods upon pain of death, they abolish *Schooles and Church-assemblies*, yea so far (saith *Spanhemius*) „ *proceeded the madness of this villanous fellow, meaning John of Leyden, that by the craft of a gold-smith of Warrendorp, suborned by him, who feigned a re-*

Spanhem. histor. Narrat. Cap. 2.

„ revelation & inspiration, and the blockishness of the bewitched people:
„ This scum of the earth was set upon a Kingly throne, & excercised a
„ stage-player-like Kingdom in an oppressed Citty, prepared himselfe
„ Princely furniture, and attendants, useth all manner of cruelty, with
„ whoredoms, murders & unheard-of tyrannie, distributed amongst
„ his followers, Principalities & Dukedoms at his pleasure, by his mes-
„ sengers: every where stirring up the country-people to mutinie and re-
„ bellion; yea, attempted such mischiefs, as will scarce find Credit with
„ posterity: ascribing to himself this frantick title: John King of new-
„ Jerusalem, King of righteousness over the whole world.

Upon a Revelation of one of their Prophets, *Henry Hilvers viz:* that three rich Citties *Amsterdam, Deventer, & Wesel*, were given to them: they attempt to take *Amsterdam May* 10 1535. and that so unexpectedly, wilily, and resolutely, as that the Citty was not saved out of their hands without some danger and much bloodshed.

At *Munster* the King provideth a great Supper, the people sit down to the number of four thousand, the King, Queen & Courtiers wait upon the table, Supper almost finished, the King *gave unleavened bread to all*, saying, *Take, eat, declare the death of the Lord.* Then the Queen *presented the Cup*, saying, *Drink, declare the death of the Lord.* Afterwards the King, Queen, & waiters supped; as they were at supper, the King ariseth, saying, he had a commission from the father. Accuseth a souldier (which had been taken) that he was *a Traitor*, as *Judas*, and *with his own hand having cut off his head, returneth to sit down at the table*, by way of merriment reciting what he had done. King *Becold beheads Elise* one of his Queens; and wives, in the market-place: because she had said that she did not believe it was pleasing to God, that the people should thus perish through famine. At length *Becola, Cnipperdoling and Cretchting*, being taken with the Citty, which they held till *June* 25. 1538. were tortured with burning pincers, then hanged in iron cages, the King in the midst, higher then the rest by the height of a man, he endured the first three pinches in silence, afterwards cryed out for mercy, till he was dispatched.

John Matthiz a Baker of Harlem, a Prophet, after a revelation from heaven, Commands all books to be burnt, except the Bible. *Herbert Truteling a smith* hereupon called them *dirty Prophets.* Therefore *Matthiz* shot him dead. This *Matthiz*

by the impulse of the Spirit without the Scripture, taketh a long spear, runneth up and down *Munster*, crying out that he had received a Commandement from the *Father* to repulse the enemy from the Cittie. He no sooner approacheth the Camp, then a Souldier, one *Misnicus* faceth him, and shoots him dead.

At *Sengal* in *Helvetia* 1527 *Thomas Schucker* with a sword beheads his own brother *Leonard*, in the presence of his Father & Mother, by the impulsion of the Spirit without Scripture.

Upon the place of execution he shewed no remorse, but professed that *it was the will of God revealed to him from heaven.*

Coppius a Flanders man, Quintinus a Taylor of Picardie, Claudius Persevatus, & Pocquius a Priest, who conitnued still to say Mass: in *Holland*, *Brabant*, and other parts of the Low-countrys and in *France*, seduced above four thousand in *Calvin's* time. All the murders, whoredomes, & villainies (saith M. *Rutherford*) practised by *Muncer*, *John Becold*, *David George*, & *Swenckfield*, they fathered on the Spirit without the Scripture, or on such an allegorick sense as their *unclean spirit* expounded the word by: so as a man knows not when they sin, when they serve God.

I shall take off my pen from transcribing any more of these examples, many wherof are at hand. What further troubles were caused by these factious spirits in *Moravia*, *Bohemia*, *Poland*, *Hungarie*, *Austria*, *Silesia*, *Westphalia*, *Freizland*, *Holland*, and *Brabant*, *in France*. I leave the studious Reader to inform himself from the histories of those times.

Did *Luther* in those times write to the *Senate of Mulhusen*, to beware of the *wolfe Muncer*: and have not we cause now to beware of the spirit of *Swenckfield*, *Muncer*, *Becold* & *Quintinus*, more then reviving in this present doctrine of confusion?

Iliad Ψ Πάντα δ' ἄναντα κατάντα, πάραντα.

τὰ ἄνω *Rem Regem, Regimen, Regionem, Relligionem*
Tollere tentarunt.
κάτω *Region, Estate, Rule Civil & Divine,*
Religion, ALL, they seek to undermine.

Amongst these three wayes of teaching: Authority, Reason, & Example: the last is peculiarly accommodated to the capacitie & nature of man, as that which both inlightens & affects. Examples make difficult things plain, and doubtfull things certain.

Hence

Hence they are aptly called the *Pledges of ſpeech*, delivered for the aſſurance of the mind of the hearer, concerning the ſubject ſpoken of: upon the reception whereof, all experience atteſts unto a perſwaſive & operative influence, concomitant in rational ſubjects.

It were a great violation of charitie to looke at all ſeduced as thus minded, we know the very method of the Maſters of Spirituall peſtilence, ſufficiently admoniſheth us that their novices are not arrived at the heights of the *myſtery of their iniquity*. 'Tis probable that many of their conſiderable proficients are not alike inſighted into theſe ſecrets of darkneſs. Yea; that not a few of them, would readily & really profeſs their deteſtation of the perpetration of the villanies forementioned. All which notwithſtanding, it were great defect of prudence, after ſo fair or rather formidable warnings paſt, and ſuch prodigious apparitions preſent, not timouſly to put our ſelves into a regular and neceſſary poſture of defence. Alas, men know not their deceitfull hearts. At the ſame time, we may both hear *Hazael* ſaying, *But what is thy ſervant a dog, that he ſhould do this great thing? and ſee the man of God weep, foreſeeing the evil that he would do unto the children of Iſrael.* Be it ſo that many are led away in their ſimplicity, yet a diſcerning ſpirit may well doubt, that neither *Achitophels head*, nor *heart*, is wanting in the deſign. Beſides, why ſhould not men of the ſame Spirit (temptation & opportunity concurring) be looked at as too like to walk in the ſame ſteps? From the ſame root, reaſon teacheth us (if not maturely prevented) to expect the ſame fruits: from the ſame principles, the ſame iſſues: from the ſame cauſe, the ſame effects. To give warning is the duty of the watchman; to take warning is the duty of the Citty. The experiences of generations foregoing, are the inſtructions of generations following. The hiſtory of the experiments of others is our advantage. The improvement thereof in ſeaſon will be not only our duty, and wiſedom, but alſo a token of mercy. The woe's of Anceſtors, ought to be the warning of Succeſſors.

CHAP: 4. *Of the Remedy againſt Heretical doctrines, and in particular, againſt the doctrine of the Quakers.*

NOtwithſtanding manifold evils prevailing, & threatning yet the *Prophet* will not admit that *there is no Balm in Gilead*, that *there is no Phyſician there*. Though Chriſt hath not

seen good to exempt his with a preservative from exercise by temptation, yet hath he so provided, as to supply them with a defensative against the evill of temptation. There was not more sicknes amongst the people, then there was healing vertue in the Disciples gift. *Mat*: 10. 1. A venimous Serpent may be brought into *Crete*, or *Ireland*, but (may report be credited) no such can live there. The wiles of the Devil are Serpentine and malignant, yet not to be compared to the wisdom of Christ. The Serpent's head is poysonous, but thanks be to God through Jesus Christ, his malignity is both *antidated & antidoted*. *I will put enmity between thee & the woman, between thy seed & her seed, It shall bruise thy Head.* Gen: 3.15. The Saviour of his people hath smitten Satan long agoe in his intellectuals. His plots are foreseen, and the remedy hath prevented the disease. To Christ belongs the prerogative of being the only *Politician*. Now a compleat Polity exhibiteth meanes sufficient, as to the sufficiency of meanes, for the defence of the Law, and of all those that are loyal subjects thereunto. Would the Patient but regularly attend the prescript, there is no stratagem can infest the Churches, in reference whereunto wee may not still boldly say; *yet there is hope in Israel cõcerning this thing. Surely there is no inchantment against Jacob, neither is there any divination against Israel: According to this time, It shall be said of Jacob, & of Israel, what hath God wrought?* *Num.* 23. 33. *mine eye affects my heart.* *Lam.* 3.51. A due sight of the Spirit of errour & heresie, is a great help to affect a Christian Spirit therewith. Monsters in nature are eye sores. The face of death, that *King of Terrours*, the living man by instinct turneth his face from. An unusual shape, a Satanical phantasm, a ghost, or apparition affrights the disciples. The vision of sin unto a spiritual eye, is an object of much more abhorrence then the former. But the face of heresie is of a more horrid aspect, then all the forenamed, put together: as arguing some signal inlargement of the power of darkness, as being in a high degree diabolical, prodigious, & portentous. Heretical doctrine is not only a sin, but profession of a doctrine which is both all sin, & a way of sin. The speaking of lies against the Lord and his trueth, destructive to the soules of men, and all this in the name of the Lord. *Heretical doctrine consists in the blaspheming of the trueth as it is in Jesus, as a ly, and publishing of a ly in the place thereof.* The first born of Satan,

not

not a little aggravated in reſpect of its propagation by apoſtates, *viz.* thoſe tongues which formerly bare teſtimony to the trueth, now bent againſt it, and for oppoſite errours. *Thine own nation & the chief Prieſts have delivered thee unto mee: what haſt thou done.* If the people of God did well upon the hearing though of but ſingle blaſphemie, to manifeſt deep deteſtation thereof, by the rending of their cloathes; ſhould wee at the publiſhing of ſuch a compiled *Syſteme & frame of hereſie*, which containeth many blaſphemies, be found inſenſible: would not their pious zeale riſe up in judgement againſt us? It is from the Spirit of trueth, to open our eyes to diſcern the Spirit of errour.

The remedie or Scriptural-preſcript to be applied in times of heretical peſtilence, conſiſts of ſome dueties common to all perſons, and orders: Some proper to families, Churches, & the Chriſtian Magiſtrate. The Duryes common to all are.

1. *To anctify God* in reſpect of his preſent providence, looke not upon theſe *emiſſaries of Satan* as caſuall or deſpicable, but as *commiſſionated executioners* of Gods coercive & vindictive diſpleaſure, for our abuſe of the Goſpel without repentance: of which before: Chap. 2.

2. *To juſtify God in the humble confeſſion of our ſin*, & acknowledgment of this his righteous & tremendous diſpenſation.

3. *Repentance.*

4. *A ſpeedie and effectuall endeavour to ſtabliſh our hearts in the trueth. That wee henceforth be no more children toſſed to & fro: and carried about with every wind of doctrine. Ephe. 4. 14. For when for the time yee ought to be teachers &c: Heb. 5. 12. Hold faſt that which is good. 1. Theſſ. 5. 21. 2. Tim. 1. 13. Tit. 1. 9. Rev. 2. 13. 25. & 3. 3, 11.*

Diſtinguiſh between *queſtions of docility* or teachablenes tending to cofirme us in the truth: and *queſtions of ſcepticiſme* tending to hold the mind in an irreſolution concerning the trueth. Affectation of uncertaintie in matters of religion, is againſt religion. Certainty is of the nature of faith. Doubting & Faith are oppoſite. To reduce trueth unto the hazzard, and promote errour unto the hope of a queſtion, is to render errour & trueth of equall credit. An *anti-religious leveliſme* leading unto Atheiſme: and if the triall be before corupt reaſon, as the judge: it is a notable ſtratageme to repreſent trueth for errour, & errour for trueth. The ſerpents art in managing the firſt temptation was by way of queſtion: *Yea, hath God ſaid?*

Gen: 3. 1. *Uncertainty between two Opinions* was the cauſe of *Iſraels halting*: Advantagious indeed unto *Baal's* followers, but an evill unſufferable unto the holy ſpirit of *Elijah*, zealous that the people of God ſhould walk upright. No marveil the ſtate was diſtracted whileſt religion was unſetled. So farr as the way whereby we ſhould ſerve God is a queſtion, it is out of queſtion, we cannot ſerve God. *Scepticiſm* in all points of faith is deſervedly abhorred, but eſpecially in fundamentals. *Monſtrous births* (ſaith *Plato*) *are not brought to light*, neither are portentous diſputations, and monſtrous opinions to be ſuffered in the Common-wealth.

See Kecker. Gymnaſ. Log. lib. 2. cap. 7.

5. *Fidelity in walking according to the trueth.* *If any man will do his will, he ſhall know of the doctrine, whether it be of God or whether I ſpeak of my ſelf.* *John.* 7. 27.

Duties incumbent upon the heads of families are Exemplariner. Inſtruction, & Government. Upon the Churches Doctrine and Diſcipline. All experience proveth, that the bitter root of hereſie, hath never prevailed, where Doctrine, Catechiſm, and Diſcipline have been upheld in their purity & vigour. Concerning the power and duty of the Chriſtian Magiſtrate in matters of Religion, it is ſummarily ſpoken to in the Authors preface unto the ſufferings of Chriſt. But full information is at hand, in diverſe elaborate and ſolid treatiſes upon that ſubject lately publiſhed. It may therfore ſuffice at Preſent, to preſent the Reader with ſome texts to that purpoſe. *And thou ſhalt ſpeak unto the children of Iſrael, ſaying whoſoever curſeth his God, ſhall bear his ſin. And he that blaſphemeth the Name of the Lord, he ſhall ſurely be put to death, and all the Congregation ſhall certainly ſtone him: as well the ſtranger, as he that is born in the land, when he blaſphemeth the name of the Lord, ſhall be put to death.* Lev: 24. 15, 16: But other Scriptures omitted. I ſhall here tranſcribe only two more, both which are eminently pregnant with this trueth: wherein alſo are caſes put between the cauſe of God, and our neer relations, on purpoſe to provide againſt obſtructions in this great buſineſs of Religion.

The firſt we have *Deut:* 13. *per totum.* Relating to all times ſucceeding that conſtitution: *If thy brother, the ſon of thy mother, or thy ſon, or thy daughter, or the wife of thy boſome, or thy friend which is as thine own ſoul, intice thee ſecretly, ſaying: Let us go and ſerve other gods: thou ſhalt not conſent unto him, nor hearken unto him, neither*

ſhall

shall thine eye pitty him, neither shalt thou spare, neither shalt thou conceale him: but thou shalt surely kill him, thine hand shall be first upon him to put him to death, & afterward the hand of all the people. vers. 6, 8. The second wee have *Zech.* 13. 1, 3. *Expressely relating unto the times of the Gospel.* *In that day* viz: after the Comming of the Messiah in the time of the Gospel when the *families of the tribes shall mourne Chapt.* 12. 11. The familie *of the house of David apart, & the familie of the house of Nathan apart &c: There shall be a fountain opened i.e.* the doctrine of Christ under Moses dispensation is compared to *a fountain vailed* 2 Cor: 3, 13. &c: Under the Gospel-dispensation, unto *a fountain opened.* The vail of the Temple & the ceremonial law being taken away. *And it shall come to pass that when any shall yet Prophecie, then his father & his mother that begat him, shall thrust him through, when he prophesieth.* These words [thrust him through] may be understood either of a Capital punishment Juridically dispensed, or of any other smart punishment piercing though not Capital.

As God hath armed the Magistrate with Civil power for the defence of Religion, so hath he animated him unto the regular and seasonable exercise thereof, by holding forth many excellent fruits, through the concurrence of divine benediction, concomitant and consequent unto his fidelity in this duty.

1. *The vindication of the name & trueth of God from the dishonour done thereunto by Heresie, & blasphemie: The Judicial consuming of the Apostate-cittie by fire*, was a repairing of the honour of God, who was before dishonoured by the revolt of the inhabitants from him, by the meanes of Seducers. *And thou shalt burn with fire the Cittie, and all the spoil thereof every whit, for the Lord thy God: i.e. in Zeal of the honour of the Lord thy God.* Deut: 13.16.

Such Anathemata Tertulliō calleth devotamenta

2. *Hope of cruing the offenders*, if they belong to God, as the healing of the delinquent is one end of the administration of Church censure: *Of whom is Hymeneus & Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.* 1 Tim: 1.20. So is it also of Civil administration, *and one shall say unto him, what are these wounds in thine hand? then he shall answer: those with which I was wounded in the house of my friends.* Zech: 13.6. The person questioned, who of a husband-man was become a false Prophet: & now through Grace; having renounced that way of lying, and being returned to his honest old calling again, renders the sharp

stripes and chastisements inflicted upon him, whether by his parents or freinds, authorized therunto, or by their procuring: as the means of his recovery. Here note also that this convert, howsoever whilest acted by a Spirit of lying, he might look at the instruments of his chastisements as persecutors of him, & injurious unto the liberty of his conscience: yet now being in his right mind, he both justifieth the act, & ingenuously acknowledgeth them therin to have approved themselves reall freinds, & cordial lovers of him in the Lord.

3. *The putting away of evil from Israel. So shalt thou put away evil from the midst of thee.* Deut. 13.5. Blasphemous *Benhadad's* escape, is *Ahabs* guilt, & that such out of which he doth not escape. The not bearing testimonie against iniquities to be punished by the Judge by meet execution of justice, renders *Israel* from time to time, both guilty & scandalous in respect of such sinns. Commission of evil makes it the sin of the delinquent, irregular permission thereof, makes it the sin of the state.

4. *Toe preventing of infection, and spreading contagion of an evil example. And Israel shall hear and fear, and do no more any such wickedness, as this is among you.* Deut: 13.11. Impunity of the sinner encourageth others to do the like: but punishment speedily and seasonably inflicted, makes others more afraid of such evills, then they were before. Sinn looseth more by the execution of the Ordinance of Justice, then it gained by the scandal.

5. *The preventing of the wrath of God, & continuing the state still in the enjoyment of the protection & benediction of the covenant. That the Lord may turn from the fiercenes of his anger, & shew thee mercy, & have compassion upon thee, and multiply thee, as he hath sworne unto thy fathers.* Deut; 13.17. The good of the regular execution of justice shews the great evil of irregular impunity. This abundant encouragement from him that *cannot ly*, should quicken the minister of justice to be as faithfull in the application of the remedy, as Satan is watchfull to cause the malady. Go in this thy might, and thou shalt save Israel from the forementioned evill doers. *Have not I sent thee?*

Object. *The interposal of Authority in matters of Religion*, is a prejudice to, and a *violation of liberty of conscience.*

Answ. Church-Authority is Authority: were this objection good the Church might not Authoritatively deal with any of her members for holding forth, or teaching of false doctrine. Contrary to *Gal.*5.

12. *Rev.* 2. 2,20.

Distinguish between { *Conscience, properly so called.* / *The errour of Conscience.*

Conscience properly so called, denoteth such a knowledg of the object, as is in conjunction with, and is agreeable unto the knowledg of another, concerning that object. It supposeth two distinct knowers of the same thing, *viz:* God & the conscience. *Conscience is Gods vice-gerent in the soul.* God is the absolute and primary judge, conscience is a secondary & subordinate judge. Conscience is the judgement of a mans self, answering unto the judgement of God concerning him. Conscience as operating, supposeth a principle enlightened, and erreth not concerning the notional & doctrinal part of the object. Conscience cannot ly, witness the conscience of the damned, that tormenting and never dying worm, conscience as conscience is a meer creature of God; but the errour of conscience is from the old man, and the Serpent.

Distinguish between Liberty of { *Conscience.* / *Errour.*

Liberty of Conscience, (as relating to the question under dispute) is *a freedom from all impediment in respect of man, as to the following of the dictate of Conscience, in acting according to Rule.* But liberty of Errour, or liberty of the error of conscience, is falsly called liberty of Conscience: being indeed opposite thereunto. It is a liberty in respect of man, to answer the dictate of the error of Conscience, in walking contrary to Rule. *It is a liberty to blaspheme, a liberty to seduce* others from the true God. *A liberty to tell lies in the name of the Lord.* It is indeed a liberty unto bondage: The exercise very bondage. Restraint from it is a restraint from bondage. *They shall put you out of their Synagogues, yea the time cometh, that whosoever killeth you will thinke that he doth God service.* *John.* 16.2. To thinke the murther of the Saints was service unto God, was not from their Conscience, but from the errour of their Conscience, and the practice of it a fearefull liberty. *I verily* (saith the Apostle) *thought with my self, that I ought to doe many things, contrary to the name of Jesus of Nazareth.* *Acts.* 26.9 *Who was before a blasphemer, a persecutor, & injurious: But I obtained mercy, because I did it ignorantly.* 1 Tim: 1. 13. This was not from *Paul's* conscience, which *is a principle of light created & placed by God in the soul:* but from the

errour of his Conscience, and (himself being witness) from his ignorance, which is of sin and Satan, but not of God.

The object subjected to the Coercive power of the Magistrate, must be some Act of the outward man. Tis not *matter of judgement*, but *matter of fact*, which Civil-power dealeth with. Hence; so far is it from being a truth, that the magistrate proceeding according to Rule, either punisheth or troubleth any for their Conscience as that it neither doth nor can concern him, to meddle with the errour of their Conscience, as such, be it heresye, or whatsoever. Whilst a man keepeth his heterodoxy to himself, he is doubtlesse out of the reach of the Magistrate in that respect.

Lex non Judicat de occultis.

Conscience, properly so called, error of Conscience or heresy, heresy uttered & retracted, heresy uttered & not retracted but quiet, (called heresy alone) & heresy Turbulent are all distinct, & of distinct consideration. *Heresy, sobriety, and sedition, differ.* Though usually it falls out otherwise, yet a man may be an heretick, who is neither dogmatist, schismatick, or seditious: neither teaching his errours as truthes, nor causing irregular separation from Church-Cōmunion, nor sowing seeds of discord, or mutiny in the Common-wealth.

By *Quiet heresy*, or heresy alone; understand heresy although uttered and not retracted, yet without endeavour either directly or indirectly tending to induce others to receive their errours: As also; without disturbance of publick order, either ecclesiastical or Civil. This; divers godly-learned do not only exempt from the number of Capitals, but also seeme Cautious, if not silent, concerning subjecting it to any Corporal punishment.

By *Heresy Turbulent*, understand heresy both uncured and incorrigible; *i.e.* in Coniunction either with, *Teaching lyes in the name of the Lord.* Or with disturbance of publick-order, whether Ecclesiastical or Civil. This is not only heretical, but also pestilential, and here is a season, wherein it is the duety of the Civil-Magistrate, to put forth his Coercive power, as the matter shall require in the defence of Religion, Order, Church & common-wealth.

So farr is our doctrine from asserting subiection of the Conscience, to the Coercive power of the Magistrate: as that we look at it as irrational, to extend his power unto the error of Conscience as such. We subiect not the bare proposal & owning of heresie if cared: as obnoxious unto Civil authority. We affirm not that it belongs to the Magistrate to inflict any punishment for quiet

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heresie. We affirm not quiet heresie to fall within the necessary obiect of Magistratical Cognisance, but leave it unto free disquisition. We know that it belongeth not unto the Magistrate to compel any man to be a believer, nor to punish any for not being a believer. But we believe it belongs to him (in case) to punish a Blasphemer, or turbulent hereticks, who seeth not a wide difference between these?

Wee through grace abhorre prejudicing the liberty of Conscience in the least measure, and account such report of us to be a slander. And through the same grace; Wee both dread, and beare witnes against, liberty of heresy, liberty to Blaspheme the Blessed Trinity, the Person and Office of Christ, the holy-Scripture, the tabernacle of God, and those that dwell in heaven. Howsoever fallaciously transformed into, & mis-represented under the plausible vizard of liberty o conscience falsly so called. We say Religion is to be perswaded with Scripture-reasons, not Civil weapons: with Arguments, not with punishments. But Blasphemies immediate and heresies carried on with an high hand, and persisted in, are to be suppressed with weapons & punishments; where reasons, & argu nents cannot prevail.

We distinguish between Heresie { *Quiet and alone.* / *Turbulent* i.e. *Incorigible*, accompanied with soliciting the people to apostacy from the Faith of Christ to defection from the Churches, to Sedition in the Common-wealth, And that after due meanes of conviction, and Authoritative Prohibition.

We subject not any to Civil or Corporal punishment for heresie, if *quiet and alone*. We do not inflict any Church-censure in case of heresie, without doctrinal conviction on the Churches part and contumacy on the delinquents part, foregoing.

In case of *Heresie incorrigible*, in conjunction with endeavours to seduce others thereunto, and tending to the disturbing of Publick-order, we acckuowledg it to be the pious wisdom of the Magistrate, to proceed gradually, and where gentler meanes may rationally be looked at as effectual, there to abstain from the use of any severer remedie.

And according to this method, hath been the gradual proceeding of the Magistrate here, with those (hitherto incorrigible) *Quakers*, who from England have unreasonably and insolently

obtruded themselves upon us. 1. Instructing them. 2. Restraining them, untill an opportunity of their returne. 3. Publishing a law to warne and prohibite both them, and all others of their sect from coming into this Iurisdiction: otherwise to expect the house of Correction. And in case they returned yet again, then to loose one of their eares &c.

At last, upon experience of their bold contempt of these inferior restraints, & that after their being sent away againe, & again, they continue to returne, yet again and again: to the seducing of diverse, the disturbance, vexation, & hazard of the whole Colonie: The Court finding the Law passed, to be an insufficient fence against these persons, proceeded to a Sentence of Banishment.

Their restraint before the Law published, was but restraint in the Prison, untill an opportunity of shipping them away. They who after the Law was published, would that notwithstanding break in upon us from England, or other forraign parts, by Rode-Island, after their correction received, and discharging their dues, might return again to the Island, if they pleased. The wolfe which ventures over the wide Sea, out of a raveaing desire to prey upon the sheep, when landed, discovered & taken, hath no cause to complain, though for the security of the flock, he be penned up, with that door opening unto the fold fast shut: but having another door purposely left open, whereby he may depart at his pleasure, either returning from whence he came, or otherwise quitting the place.

Their *Sentence of Banishment* as Circumstanced, by an Impartial and equal eye, may be looked upon as an Act which the court was forced unto *Se defendendo*, in defence of Religion, themselves, the Churches, and this poor State and People from Ruine: which the principles of confusion, daylie and studiously disseminated by them, threatned to bring all unto, if not seasonably prevented. *Exile from a wildernes*, from a place of exile; though voluntarie, from a place; confinement whereunto would indeed justly be counted exile, is *an easie exile.*

Obj. *If it be the trueth of God which is pleaded for, it is below the trueth to stand in need of the defence of man, God can defend the cause of Religion without his help.*

Answ. Whether this objection, savour more of Inchantment, then an argument, *i. e.* whether it be looked upon as a meer argument or doth not rather give cause, to call to mind the *witchcraft practised*

ised sometimes upon the Galatians, is with the Reader *whose senses are exercised in discerning good & evill* to consider. That a malefactor (especially such who *chooseth sin rather then suffering*) pleadeth for impunity, why should it seem strange? But to attempt the representing of the application of the remedy of iniquity, as iniquity. Anti-Christianism, persecution, is indeed a device: and that as empty of realon, as full of transgression, A piece of the sophistry of the Prince of darkness, to charm that sword into a perpetual scabbard by a sallacie, the dexterous & vigorous use wherof, puts away the evill committed from, and for the time to come, prevents the committing of evill in *Israel*. But Christians, especially Church-members, *should not be ignorant of his devices*. 2 *Cor*: 2. 11.

The Jewes acted with a spirit of mockery, hardned their hearts desperatly, by putting the tryal of Christ upon a false discovery, *Let Christ the King of Israel descend now from the Cross, that we may see and believe*. *Mark* 15. 32.

The *question is not concerning God's Power, but concerning his Will*. God can preserve his Truth immediatly without any external meanes but his pleasure is ordinarily to doe it mediately. Hence he surrounded the Arke according to divine Institution, with a double fence, both Ecclesiastical and Civil. God can also save man immediately from evils committed against the second Table, but hee ordinarily effects it by the helpe of the magistrate. The injurie done unto the trueth, hurteth man whose welfare depends upon the imbracing of it. It hurts not God, nor the Trueth in it self, but only in the estimation of man. As Satan is permitted to raise up men to be offendors, so Christ raiseth up men to be defenders thereof: to manifest that through Grace, the Trueth hath even amongst men as great lovers, as it hath haters.

When there was no Christian Magistrate, God watched over the cause of Religion in an extraordinary maner. The continuance of the gist of miracles, together with the then recent & fresh memory therof conducing not a little for that end. But extraordinarie gists ceasing, and the Christian Magistrate succeeding, God now expects the Civil power, in an ordinary way of Providence to be subservient thereunto. God can bring up his sons & daughters without making any use of Civil power: but it hath pleased him to *appoint Kings to be nursing Fathers, and Queens to be nursing Mothers unto them*. They are but ill nurses, who seing the danger of those

committed to their trust, so much as in them lyeth, save not their nurse-lings from the poyson of the destroyer. A late & memorable testimony of Gods owning & blessing Civil Authority in the defence of Religion, who so consulteth History, shall find in the many flourishing Cities, and Churches, with other places of name, in upper *Germany*, *Helvetia*, *lower Germany*, and elsewhere: Saved from the pestilence of the Heretical and blasphemous sectaryes of the last Centurie, then destroying at noone-day: with, and not without the interposal of Civil-Authority, and that not once, nor twice, but frequently by the very sentence of Banishment.

Lysander's counsel of old was, when the lions skin will not hold out, to piece it with a fox-skinne. Why should it seeme strange, that men speaking doctrines of devils, and lies in hypocrisie, having their *Conscience seared with an hot iron*, and therefore *past feeling* of spiritual weapons, object (may that serve their turn) against obnoxiousnes to Civill weapons, of which they remain only sensible, that so priviledged with impunity, they may proceed in their madnes without all restraint. That ancient stratagem of destroyers (otherwise often frustrated in their attempts) to open their way unto their flock, by endeavouring the removal of the keepers is famously notable from *Demosthenes's recital of the folly of the sheep sometimes delivering up the doggs that kept them, at the motion of the wolves. Whereby; he stayed the Athenians, from delivering up their Orators unto Alexander upon his proposal: out of whose hands, they had been instrumental to save the City.* Should the People not of *Athens*, but of *Sion*, suffer themselves to be abused by heretical deceivers & destroyers into a perswasion, that whil'st it is Lawfull for them under a prætence to invade, it is unlawfull for Civil power to defend Religion: they would render themselves more like those sheep in the Fable then men of understanding in *Israel*, not to make regular & seasonable use of the meanes, instituted & blessed unto such an end, in time of danger, is to *Tempt, not to Trust God.*

That God makes use of Civil power, consequently of man; is not from his need of him, but his favour to him. Not from defect of power, but abundance of Goodnes. Notwithstanding God could save his people without the assistance of man, and both could and did save them without *Meroz*, *yet curse yee Meroz* (*said the Angel of the Lord*) *curse ye bitterly the Inhabitants thereof, because thy came not to the help of the Lord, to the help of the*

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Lord against the mighty. Judg. 5. 23. If *Esther* seeth her opportunity, and that she is come to the Kingdom for such a time, Good. *But if she altogether hold her peace, God can cause enlargement, and deliverance to arise to the Jewes from another place.*

Albeit; as the Heterodoxie of the Sectaries pre-mentioned in the last Centurie, was universal, corrupting the whole body of Religion: so also Quakerism (as to the substance therof) their genuine offspring, be in like manner a total heresie, yet both because the former is legible in many Authors, and the latter obvious from the penns and tongues of the present Dogmatists, and because the scope of this discourse is chiefely practical, the Reader may soon perceive why (other errors omitted) the principal heads of their doctrine, are herein onely considered.

It remaineth that all orders & persons amongst us respectively, Sanctifie God according unto the precript of Scripture, and that at such a time: in the regular excercise whereof, wee may secure our selves of a greater blessing then the adversary threatens trouble. *Unto former trials of our love unto the trueth, by leaving of our countrey, kinred, and Fathers house, and by the sufferings of this wilderness: God in his wisdome, now addeth this of trying us by false doctrine.* That this divine fatal season, appointed for the *revealing of the thoughts of many hearts*, through the judicial discovery of not a few (who have had a *name that they lived*) by their defection to heresie may amongst the rest of the Saints, be also (through Grace) New-Englands *manifestation to be approved.* That the evill example of the Apostacie, of formerly fellow-professors, may (as sometimes the like did with the Apostles. *John* 6.) bring forth so much the more zealous & lucusent a confession of the Trueth. As the enmity of opposers increaseth, so the testimony of the witnesses increaseth. Though the Beast blaspheme, the witnesses overcome. *Ye are of God, little children, and have overcome him, because greater is he that is in you, then he that is in the world.* 1 *John* 4. 4. The Apostacie of Adam ends in the confession of Adam. The apostacy of both reprobate, Angels & men, ends in the confession of the Elect. The Apostacy from the Covenant of workes, ends in the most Illustrious confession of the Covenant of Grace. The greatest Apostacie, in a farr greater confession. The threatning example of the revolt of many disciples, with that of *Judas* foreseen superadded notwithstanding: Christ well knowing how to improve the apostacy

ty of hypocrites, unto the furtherance of his interest; in the very height of the scandal, put forth that question triumphantly, not timerously: *Then, said Jesus unto the Twelve, will yee also goe away?*

The Rule of doctrine, discipline, and order, is the *Center of Christianitie.* Sincere and grave spirits are like grave bodies, they cannot rest out of their Center, *i.e.* the Rule. *Religion admitts of no eccentrick motions.* Doctrine and actions not according to Rule, when quickened with erroneous zeal, are but ruñing so much the faster out of the way. This people bought the trueth with Realities: Countrey, Relations, Estates, oportunities, as to the things of this life, were Realities; should wee now sell it *for that which is not Bread*, yea, for Fanatick, Frantick, worse then sick Imaginatiõs? What advantage will it be to have departed from *prælacie* to *ataxie?* From the Tradition of man, unto delusions not onely contrarie to Scripture, but also unworthie rational men? Many & momentous are the peculiar considerations, whereby wee are engaged in our respective stations to own our profession, & stand in the regular and effectual defence of the trueth, with perseverance unto the end in both.

It concerneth N.-E. alwayes to remember, that Originally they are *a Plantation Religious*, not a plantation of Trade. The profession of the purity of doctrine, worship & discipline, is written upon her forehead. A spot of this vast *Jeshimon*, converted into *Corn-fields Orchards, streets inhabited*, and a place of *Merchandize*, cannot denominate New-England. All these notwithstanding, if shee fall away from her profession, call her *Ichabod, the Glory is departed.* In such case, what was said of *Samnium*, sometime a famous Citty in *Italy*, viz *that they could not find Samnium in Samnium*: will be verified concerning these Churches, *viz*: that *N.-E. is not to be found in N.-E.* God forbid, that after N.-E. hath now shined twenty years and more, like *a light upon an Hill*, it should at last go out in the *snuff of Morellianism*,

The converting of these and the like meditations, into so many Nayles & Goades is not the least part of the scope of this poor Script: but ẏ work of that one Shepheard: in ẏ effectual looking unto whom for wisdom & faithfulness in such a season: the welfare of his few sheep in this wilderness, doth in a great degree depend. That wheresoever the Trueth lyeth, in the points now controverted, between the godly-Orthodox of the Presbiterian, and Congregational way, which the day will declare: We may yet when we shall ly in dust, leave this report to posterity, that as we renounced the pollutiõs under Episcopacie on the one hand, So we kept far from the Tents of Morellianism, Scepticism, and confusion on ẏ other hand. And also, that having given in our Testimonie, against the Heterodoxies, Heresies, and Blasphemies of this Generation, We both lived and dyed, in the FAITH and ORDER of the Gospel. Err. *page* 33 l. 17.

Read Pastors & Teachers are to continue &c. Pastors & Teachers are Church-Officers.

FINIS.